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[INTERNATIONAL SERIES NO. 3]

The Unitarian Mission in Japan

Its Origin, Character and Work

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Clay MacCauley

Representative of the American Unitarian Association in Japan

1624

AMERICAN UNITARIAN ASSOCIATION
25 BEACON STREET, BOSTON, U. S. A.

OUR FAITH

THE FATHERHOOD OF GOD
THE BROTHERHOOD OF MAN
THE LEADERSHIP OF JESUS
SALVATION BY CHARACTER
THE PROGRESS OF MANKIND
ONWARD AND UPWARD FOREVER

TYPICAL COVENANT OF A UNITARIAN CHURCH

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

OUR DECLARATION

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity ; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE UNITARIAN MISSION IN JAPAN

The Unitarian Mission to Japan was established under circumstances quite different from those surrounding other Christian missions. Certain happenings in Japan's modern career prompted a number of influential Japanese to send an invitation to the American Unitarian Association to appoint representatives to their country. The mission asked for was thereupon inaugurated. It has now been in operation for about twenty-one years. Many reports of what it has been doing have been returned to the home Association. From time to time much of this information has been made public. The following article has been prepared particularly for our home churches, and for the friends of our cause generally, as a succinct record of the origin, character and work of the Mission, with the hope that it will show to those who wish to know just how their Association's trust has been administered and is at present conditioned.

It will add clearness to the record for us to glance at the special happenings which led to the invitation that brought about the Unitarian Mission to Japan. These events were incidental to the marvellous efforts which, during the last fifty years, this long isolated people of the Far East have been making to bring themselves into practical co-ordination and fellowship with the nations of the world. The coming of Japan into international relations after cen-

turies of obstinate seclusion from the rest of the world is one of the most dramatic events in human history; and her progress since the barriers about her were broken down, not quite sixty years ago, is one of the marvels of racial and national achievement. This progress was supported by patriots who actually builded better than they knew. Their stimulus at the outset was primarily self-preservation against the aggressive nations of the West. Their over-mastering aim was to appropriate the agencies of the world's civilization that through them they might rank alongside the powerful and progressive peoples whose strength lay in commanding these forces.

The first move was an eager appropriation of the instrumentalities which had made Europe and America powerful and prosperous. Plain to sight in this connection was, for instance, the machinery used in Western industries and commerce. Railways, steamships and telegraphs and the long train of associated implements and appliances that were used in Europe and America for manufactures, for transportation and for rapid travel began to find place in the country. Upon these things followed requisitions for skilled mechanical workers, and instructors in the ways of industry and trade. Along with this work, selected Japanese were sent out into the world to study useful sciences and mechanical arts.

For forty and more years the best energies of New Japan have been devoted to the acquisition of the physical forces which have contributed to material prosperity and power of the peoples of the West. What has been gained in the realm of intellectual or

spiritual activity during these years, has, as a rule, been intentionally associated with material and utilitarian development. The sensational and phenomenal philosophy of Europe and America, the utilitarian sciences and arts have had eager acceptance. Much has been done to develop a widely inclusive system of school and university education after Western patterns, but almost exclusively along purely practical and utilitarian lines. Armies and navies have received the ablest thought and care of the government, and the ocean has come to be considered a domain where aggressive enterprise, for the sake of Japan's aggrandizement, should be carried as far as possible. In a word, Japan's new age has been characterized by a concentration of national energy towards an appropriation, for the sake of the safety and grandeur of the empire, of whatever was apparently the source of the power and prosperity of the peoples of Europe and America.

Throughout this era, in marked contrast with this energy in securing the tools of Western civilization, the Japanese have shown almost no favor to the religious faiths associated with Europe and America. Not only have they not felt any desire to go among Western peoples to study religion as a means for promoting their nation's prosperity or power, but during most of their new age they have barely tolerated it when it was brought to them and presented to them with the most earnest invitations to accept it. Indeed, the very name Christian, fifty years ago, when the first modern missionaries of Christianity entered Japan, was an evil name. Three hundred years ago, in resentment against the Roman Catho-

lic missionaries, who were the first to enter this field, because of their intrigues and interference in the politics of the country the rulers of the empire had driven the Christians from the land. From that time on, the memory of the religion called Christian had been kept in obloquy throughout the country and "the evil sect" was something which every Japanese must despise and hate. The chief cause, in fact, for Japan's long seclusion from intercourse with the rest of the world, was her experience with Christianity.

However, nearly thirty years ago a wave of pro-foreign enthusiasm swept over Japan and almost obliterated the ancient hatred of Christianity. For a while it carried the religion into dangerous favor as a political agency to be used for the benefit of the government. Up until the decades of the eighties the makers of New Japan had been eager only for the appropriation of the material and utilitarian forces and instruments of the West. But, as the years passed, it had dawned upon the thinking of some astute political guides that a favorable attitude toward the religion of the West might also be helpful to their country in furthering its new relationships. To some others seemingly, the feeling came that back of the power and greatness of the West there were mighty moral and spiritual forces whose source was to be found in Christianity. But, whatever the reason, it happened that early in the eighties the bad repute of Christianity in Japan began to change. For a time acceptance of Christianity purely as a bit of practical politics, was a much discussed proposition. Several travellers and publi-

cists imagined that a profession of Christianity by the imperial leaders would greatly hasten Japan's advance in international esteem and influence. This shallow motive was back of much of the pro-Christian agitation of twenty-five years ago.

It was during this interesting epoch that Unitarianism first received public attention. There were a few earnest Japanese who had come to feel that Christianity had a real contribution to make to the future welfare of their country. They did not find that inspiration in the forms of orthodox Christianity with which they had become acquainted, but they were ready to respond to the appeal that was soon sent to them by one of their travelled fellow-countrymen, an appeal supported by the conviction that back of the power and prosperity of the West is an inspiration derived from what is essential in the Christian gospel—a spiritual aspiration and a moral imperative proceeding from the Christian faith.

This was the conviction that actuated Mr. Fumio Yano, a diplomatic official and conspicuous example of the earnest men of whom we have just spoken, twenty-five years ago, to set forth in some newspaper articles, his judgment that Christianity is the ready instrument for the advancement of his country, and that Unitarianism is that form of Christianity in which the essential moral and religious teaching is freed from the burden of supernaturalism. He believed, so he wrote, that under free study and interpretation of Christianity there would be an open way, and the only way, by which the true grandeur of his nation could be achieved. Mr. Yano published these endorsements of Unitarian Christianity

soon after his return from England in 1886. His words were so effective that, soon afterwards, suggestions came from a group of prominent Japanese publicists and educators that the American Unitarians could wisely send representatives to Japan for conference and co-operation. From these suggestions the movement was started which resulted in the establishment in 1889 of the Unitarian Mission in Tokyo. This record of the part that New Japan took as it entered the world's growing internationalism explains the character of the Japan Mission of the American Unitarian Association. Our Japan Mission thus had an origin which makes it unique among the Japanese people.

Let us, then, emphasize first, in this record, the fact that the Unitarian mission to Japan is characterized by a purpose to put before the Japanese people a rational interpretation of Christianity, as a forceful factor in Western civilization, with the hope that thereby the Japanese may discover in it a peculiarly helpful and needful source of personal and national power and prosperity. We claim that this specific power and prosperity are as desirable for the Japanese as any of the advantages which may be derived from the industries, the mechanic arts, the commerce and the science which they have hitherto so eagerly been seeking and making their own.

When the Japan Unitarian Mission was established, the general aim set for it was "to meet with, to encourage and to co-operate with any individuals or groups of persons in Japan, irrespective of forms of religion, sect or personal belief, who might wish

to know the most mature and advanced thought of Christendom about any of the higher or spiritual problems and interests of man." The Unitarian representatives came, so one of them then said, "as messengers of the new gospel of human brotherhood in the religious life of mankind." "We sought," so another said, "to build broader foundations than creed or sect; to demonstrate reason in religion, science in theology, and all things in God." "We bore," so it was announced, "the simple gospel of freedom, fellowship and character; and acknowledging with frankness all that is true and uplifting in the religious faiths already in Japan, we held up the pure theism and deep-rooted optimism of Christianity." We based our methods, so it was declared, on "the sympathy of religions." And the goal for our work was to "hasten the coming in the world of the empire of love and righteousness which will make of humanity a true brotherhood under the care of the infinite and eternal God—our Father."

Having this unique character the Japan Unitarian Mission entered its work.

What sort of a record then has been made during the score of years in which this mission has had place among the Japanese people? A satisfactory answer to the question would involve far more space than we can give to it here, but we may say that, regarding its influence as a whole, Unitarianism has had a wider and deeper reaching effect than any other of the spiritual or religious agencies that have been brought into New Japan. It is not to be understood, however, that this claim is made directly for the little mission of the American Unitarian As-

sociation. This mission, so far as its work appears in organized denominational form, is but a small part of the evident Unitarianism which is more and more giving character to Japanese Christianity. There is a local Unitarian church in Tokyo, in fellowship with the American Unitarian Association. It has a definite working parish organization under an elaborated constitution. It is similar to a Unitarian parish church in America. Its meetings are held from Sunday to Sunday and at other fitting times, and it is the center of much specific religious, ethical and social activity. This church was organized, is officered and is conducted wholly by Japanese. Then there is, separate from the Tokyo church, the Unitarian Mission itself, which at present, pending the organization of a national association, conducts the general business of representing in Japan the purposes and methods and work of the American Unitarian Association. It has departments of publication, of church extension, and of education, through which liberal religious ideas are spread over the empire in tracts, in books, by correspondence and by public speech. The Mission issues a magazine in the interests of the best religious and ethical thinking. It is admirably edited and receives a wide and careful reading. Exceptional consideration is given it by the press of the country and by the public generally. Under the charge of the Mission at present there is also an extensive post-office work, by which a close relationship is maintained with many inquiring minds, especially among young men.

But, apart from the Tokyo Unitarian church and the mission of the American Unitarian Association,

there are many other religious bodies in Japan, both of the Christian and of the ethnic and traditional faiths, which are pervaded by a rational Liberalism. This Liberalism is following exactly where the Unitarians have long been leading. It uses essentially the same speech as that which, as far as the speech of a religious organization is concerned, was first spoken by us. Of course we do not identify our denominational Unitarianism with the Liberalism that has this conspicuous and commanding place in the forms of religion existing in Japan, particularly in Japanese Christianity, but we must claim that the present distinctive liberalism of Japanese Christianity is synchronous with the establishment of our Unitarian mission. Also we must note that the work of organized Unitarianism here has attracted extraordinary attention and led to exceptional comment in religious periodicals and from church platforms and pulpits.

Our experience has convinced us that if there is ever to be a general, or even a widely extended, acceptance of Christianity in the Far East, it will be in some form very different from that known as Orthodoxy. It is beyond question, that the Christianity of this part of the world will be a Christianity not only of intellectual freedom, but also of naturalistic rationalism. In the early years of the Christian missions in Japan, professed converts to the Orthodoxy that teaches the total depravity and ruin of human nature, and that the sole hope for present and eternal salvation from hell is by means of the atoning sacrifice of Christ were very few indeed. We seriously question whether there is one Japanese

church with an ordinarily intelligent membership in which the fundamental orthodox doctrines have a place worthy of serious attention. The meanings of Orthodoxy are practically beyond the limits of the Japanese understanding. Rationalistic methods, naturalistic aims, practical ethical emphasis, an awakening of dormant spiritual faculties, a transfiguration of one's own nature under the guidance of spiritual impulses,—these are far nearer to the operations of the Japanese mind than the contra-naturalism of Orthodox Protestantism. To the question, "Can Christianity succeed in Japan?" we are compelled to answer that only in a purely rational, natural and, chiefly practical interpretation of the faith and of the person of its founder is there any promise of its success.

Under this conviction the work of our Unitarian Mission has been conducted from the time of its beginnings. It has been an increasing part of our aim to minister, in the spirit of Jesus Christ, to what we believe to be the fundamental spiritual impulses and ideals of human nature; to awaken a consciousness of infinite and eternal Being, in whom the universe has existence and guidance; to put forward the thought of this Being as God, the Father of the human soul, to whom man is like in kind though infinitely distant from him in degree: and to present Jesus of Nazareth as the well-beloved son of God and first among many brethren, to follow whom, as way, truth and life, will lead the human soul into a realization of the best ideals of human existence.

Of course we have tried to make it clear in our work, that we rely upon the authority of the human

reason, and upon man's natural powers of spiritual apprehension in his study of religious truth; and we have set it forth as the right and the duty of each mind to think for itself and not be compelled to profession by external and arbitrary authority. We have spoken of science and philosophy as useful allies and aids, as friends and co-workers with us, in our study and practice of religion. And, in our intercourse with the followers and representatives of the forms of religion already existing in Japan, we have generously utilized the principle of the sympathy of religions. As far as possible we have avoided controversy with the differing Christian missions. Our main effort has been to arouse and to nurture in those who have heard our message the life of the spirit, as we have conceived it in the Christian gospel. The literature which we have circulated to the extent of some hundreds of thousands of copies have such themes as these:—"Our Unitarian Principles;" "The God of Evolution;" "The Man of Evolution;" "Jesus Christ;" "The Life of the Bible;" "In What Sense Are Unitarians Christians;" "The Fellowship of All Religions;" "Our Father's Church;" "Reality in Religion," and a number of others of like purposes. We have published and distributed widely, biographies of such leaders as Channing, Parker, Emerson and Martineau; and we have given freely to inquirers such specific expositions of Christianity as those of Pfleiderer and James Freeman Clarke. But, in all our service to the Japanese people, we have steadily laid our emphasis on the faith of Jesus towards God, the Eternal Spirit, as the Father of mankind, and on his gospel of love to God and man.

It is not strange that the Unitarian Mission came much into public notice from the very beginning of its work. This came inevitably because of its plea for the naturalness of Christianity and its consequent evident difference from the other Christian missions. In the early nineties we passed through what is known as the "Unitarian Controversy." The mission was then assailed violently from pulpits, in newspapers and by pamphlet. But the more we were talked about the more favor was there for our view of Christianity. Our local church gathered large congregations. We held many great mass meetings in various cities. In 1894 we built our commodious Unity Hall, which now stands, a conspicuous building in Tokyo. We carried on for eight years a post-graduate college, the Senshin Gakuin, which accomplished a work of notable value in the development of the higher life of the people. Several of its graduates now occupy positions of prominence in the government, in education, in literature and in business. We supported a correspondence bureau, or Post-Office Mission, of considerable magnitude. As a result of this activity the name Unitarian gradually gained a prestige that was widely recognized. Unitarianism was regarded by many Japanese as representing a distinctive religious movement, prophetic in the future spiritual and moral development of the empire.

Until the year 1900 the mission was under the immediate care of the representatives of the American Unitarian Association. At that time the Association's American representation was withdrawn from Japan, and the work of the mission was trans-

ferred to its Japanese supporters and friends. The organized work was chiefly concentrated in the Tokyo church, where large audiences were gathered weekly to listen to Japanese Liberals whose discourses covered a large range of religious, ethical and social reform themes. Unity Hall came to be regarded generally as the center of the religious liberalism of Japan, and as the source for its wider diffusion throughout the empire. So, while comparatively little was done then to extend Unitarianism in organized forms, Unitarian ideas continued to be increasingly the most potent of the forces shaping the spiritual and moral life of this people.

In 1909 the American Unitarian Association resumed direct relationship with the mission. The special purpose of this resumed activity was a closer co-operation with the Japanese Unitarians who were seeking to carry farther forward their plans for a more definite and extended organic service to their country. At present, consequently, the Japan Unitarian Mission is hopefully at work with a reorganized local church in Tokyo, with various specific denominational agencies establishing elsewhere in the country; and it is also seeking beyond denominational limits to aid rational liberalism wherever our help may be desired among the organizations bearing either Buddhist, Christian or other religious names. In these efforts, so we believe, the large purpose of our mission is on the best way to its fulfilment.

The eighth annual issue of "The Christian Movement in Japan" just published (1910), contains the following pertinent items which have a fitting place in this record:—

"The Tokyo Unitarian Church" has formulated and adopted a constitution whose preamble embodies a "Declaration of Principles" by which its faith and work are henceforth to be regulated. In substance these principles are:—

1. Belief in the religious nature of man, and the conviction that this nature can be developed and fulfilled under the guidance of the reason and the spirit divinely innate in man.

2. Belief, in accordance with the teaching of Jesus Christ, that through faith in the Fatherhood of God and the Brotherhood of man we gain the best means with which to promote the happiness of mankind and the peace of the world.

3. Desire to meet the followers of other religions in the spirit of fellowship, believing that in these religions, also, truth is given.

This church is a local organization, but its members are seeking to develop it as a type among liberal Christian churches, and so to enable it to be a pioneer among many like it, yet to come. It sustains regular Sunday services for worship, praise and instruction in spiritual things; it is building up a Sunday school for both adults and children; and it has made plans for an increasing self-support and for considerable charitable work, and for the literary and social culture of its members and associates."

There are, throughout the empire, many thousands of persons who have professed sympathy with the Unitarians, of whom the names of about eight hundred were not long ago enrolled on the books of the Tokyo Society.

The next proposed step is the organization of a

Japan Unitarian Association that shall be national in character. Several persons who are prominent in various educational literary and business relationships have agreed to take part in the formation of such an organization.

Our magazine, the Rikugo Zasshi (Cosmos) the oldest Christian magazine in Japan, and always one of the most honored and most quoted of Japanese religious periodicals, is edited and published at Unity Hall. Our Post Office Mission and the general publication department for Unitarian or Liberal Christian literature, are in immediate connection with the American Mission, in charge of competent officers and workers. Unity Hall is not only the headquarters of the varied interests of both the Tokyo Church and the American Unitarian Association Mission, but it is becoming also a place where various related charitable, social service and educational societies of this part of Tokyo have opportunity for holding special sessions. The New Buddhists, who are Buddhist Theists, and who are in many ways sympathetically related with Unitarianism, use our hall once each month for their well-attended meetings, and other associations intended for social helpfulness receive from time to time, our hospitality.

As to the outlook for the Unitarian work in Japan there is little need that much should be attempted in this record. There is nothing in our way that is not also in the way of every kind of religious effort in Japan. Indeed there is less to oppose us than is found confronting any other form of Christianity. It may be justly claimed that if Liberal Christianity is

not to find a successful acceptance among the people, then the whole Christian movement will in time come to naught. Christianity in Japan will inevitably be a liberal, rational, natural Christianity if the Japanese people are ever to become Christian at all.

The gospel for which Jesus lived and died; the inspiration and consecration that came from his faith in God and service to man; the simple, natural, practical Christianity "summed up in love to God and love to Man," which is the ideal and aim professed for our Japan Mission, is sure to become the distinctive mark of Japanese Christianity if ever that name is to abide. And I am confident that the name will abide. In fact, I believe that "the crucial experiment" which the honored president of our National Conference finds in our Unitarian Mission is really a forerunner and prototype of the rationalized Christianity that as time goes on will become more and more self-reliant as "Japanese Christianity," and be the source of immeasurable spiritual power and blessedness to this people.

[INTERNATIONAL SERIES NO. 4]

The World Mission of the Unitarian Faith

By

Rev. Jabez T. Sunderland

PUBLISHED FOR FREE DISTRIBUTION
AMERICAN UNITARIAN ASSOCIATION
25 BEACON STREET, BOSTON, U. S. A.

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

A list of free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional and practical works, will be sent to all who apply.

The Association is supported by the voluntary contributions of churches and individuals. Individuals desiring to co-operate with this Association may receive a certificate of Associate Membership by signing an application card (sent on request to the Associate Department) and the payment of one dollar. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass.

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of .....dollars, the principal to be securely invested and the income to be used to promote the work of the Association.

THE WORLD MISSION OF THE UNITARIAN FAITH

I

HAVE we as Unitarians a religious faith suited only to limited and local needs? Or have we a world gospel? Have we only a few openings for our faith, and those mainly at home? Or are the calls for it, and the openings that present themeselves to us for its dissemination, absolutely world-wide,—such, indeed, as have never come to any other modern Christian body? If the latter is true, how are we improving these opportunities and discharging the responsibilities which grow out of them? There are some among us who think we have no duty resting upon us as Unitarians to carry our gospel to other lands than our own. I am not of that number; and I am not, because I believe that the very heart of all true religion is unselfish service of others. If we possess a religious faith which we prize, what right have we to withhold it from those whom we believe it would benefit, and especially from those who ask for it? Such selfishness means not only failure to do our right part in the world, but it means in the end spiritual decline and death to ourselves.

I believe that the liberal faith by its very nature is calculated for humanity as a whole, that its principles are world principles, that its gospel is a world gospel, that its ideals are ideals for all men. If this is true, then it is time we were recognizing it. Quite too long have we been provincial. We must get out of our-

selves. I do not believe we shall ever prosper at home, or ever develop that earnestness, devotion, or moral power in our own churches which we ought to possess, until we exchange our narrowness for a larger vision, until we cultivate world sympathies.

Whether the words found at the end of Mark's Gospel in King James' version, "Go ye into all the world and preach the gospel to every creature," were spoken by Jesus or not, they are at least in the spirit of Jesus and of early Christianity, as indeed they are in the spirit of every religious teacher and every religious faith that has ever done much for mankind.

Said Max Müller in one of his famous lectures in Westminster Abbey: "Let us look at the religions of mankind in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. The former religions are alive, the latter are dead or dying." Do these words, coming from one who had such knowledge of the religions of the world as that possessed by this great scholar, have in them no lesson for Unitarians?

It takes only a little observation to see that the entire Christian Church, with the exception of ourselves (if we are an exception), acknowledges world relations and world responsibilities. The Protestant churches of the world regularly contribute for work in foreign lands more than $26,000,000 a year, one-half of that sum coming from America. The various Protestant denominations of the United States have no fewer than forty General Foreign Missionary Societies, most of them national in their character. For some years past the Methodists of this country have

been endeavoring to raise for their missions $3,000,000 a year; the Lutherans, $2,000,000; the Episcopalians, $2,000,000; the Congregationalists, $2,000,000; and other denominations in proportion. Of the total amount raised by the Methodists for missions of all kinds, 60 per cent. goes to the foreign field. The proportion is nearly as large in the other denominations. A striking feature of the situation in this country (and seemingly in nearly all Protestant lands) is that missionary enthusiasm among the various Christian bodies shows no signs of decline. Instead of that it steadily grows, and the amount of money contributed steadily increases.

In all the great denominations foreign missions are everywhere preached in pulpits, urged in prayer-meetings, planned for by church officials, supported by frequent, regular, and large Sunday collections, given places second in prominence to none in conventions and denominational gatherings, worked for by women's missionary societies and by young people's organizations. Missionary literature is published and circulated in great quantities. The subject of foreign missions is made a prominent one in all denominational papers, and thus is carried everywhere into the home. Returned missionaries are kept busy giving lectures and addresses on missionary themes, with stereopticon views to make vivid the scenes and life of the countries where they have labored. Thus the people are systematically trained to missionary knowledge, interest, and zeal. Nor does the training stop with adults. The subject of foreign missions is made prominent in Sunday-school instruction and in the literature put into the hands of the young; and children from their earliest years are taught to save their pennies and

contribute them for the benefit of children less favored than they in far-away lands.

Perhaps nothing better shows the striking missionary activity of Protestant churches everywhere than the great missionary conventions that have attracted attention in the religious world during the past few years. The most notable of these was the World's Missionary Conference held in Edinburgh, Scotland, in the summer of 1910, which drew together representatives from all the Protestant nations and mission fields of the world. The effect of the conference was to quicken missionary interest everywhere. Scarcely less important, and occurring at nearly the same time, was the remarkable Laymen's Missionary Movement in this country, which drew together such astonishing congregations of business men,—congregations which crowded the most spacious auditoriums in seventy or eighty of the largest cities of America, displaying banners with such mottoes as "Let us have a World Brotherhood," "The more religion we export, the more we possess," "The Evangelization of the World in this Generation," and the like, and raising for foreign mission purposes sums of money which amazed everybody.

We all know something of the Students' Volunteer Missionary Movement, which for the past dozen years or more has so deeply stirred the colleges and universities of our own and other countries. We are told that it has already sent over 5,500 missionaries into the foreign field. At its meeting held in Toronto 2,300 students were present, representing 464 colleges and other institutions of higher learning. At that meeting 100 new volunteers—college young men and women—announced their purpose to devote them-

selves to work in foreign lands. Such facts as these give some idea what the foreign missionary movement among the Protestant churches of the world means to-day.

II

THERE are many reasons why, as it seems to me, we Unitarians should take up work in foreign fields. I have read a story of an artist who painted a picture of a decaying church. To the astonishment of many, instead of painting on the canvas an old tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, beautiful stained-glass windows, and other "symbolic" devices. Just within the grand entrance, guarded on either side by a man of wealth, a "pillar of the church" arrayed in spotless apparel and glittering jewelry, was an offering plate of goodly workmanship for the offerings of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, simply painted, bearing the legend, "Collections for Missionary Work." Over the slot, through which certain contributions ought to have gone, he painted a cobweb! Does any one think he could have painted a truer symbol of a decaying church?

All the history of the world shows that no religious body can live shut up within itself. "To give is to live, to deny is to die." Non-Christian religions have found this true. Christian churches have also found it true. Prof. F. G. Peabody, in an address delivered at the annual meeting of the American Unitarian As-

sociation in Boston, several years ago, bore the following testimony as to the great service which the foreign missionary movement has rendered to the orthodox churches of New England. He said: "One hundred years ago the New England churches of the older branch were called to the mighty task of foreign missions; and, whatever that great enterprise has done for heathen lands, it has done quite as much for the unity, generosity, and loyalty of the churches at home. Never was the truth more clearly demonstrated that the losing of life is the saving of it. The vitality of the Congregational churches here may be accurately tested by the flow of their gifts to other lands."

What is true of the orthodox Congregational churches of New England is equally true of the evangelical churches generally of America, Great Britain, and the continent of Europe. Several years ago the editor of the London *Inquirer* wrote as follows regarding the influence of foreign mission activity upon the English churches:

"The evangelical churches of England," he declared, "derive great strength from their foreign mission work. It is so entirely disinterested! To a great multitude of otherwise commonplace men and women, participation in this work is their one avenue into the larger life. In this work they feel and respond to the claims of our common humanity. They learn to pray and spend as one man for no narrow personal result, and thus they gain the power of common loyalty and unselfish action in many directions. Just in proportion to the sincerity of their zeal in this foreign work is the reaction of a mightier zeal in religious work in their home churches."

The same good effects to home churches seem al-

ways to have resulted from foreign missions. At the close of the eighteenth century and the beginning of the nineteenth the Protestant churches of the world, with few exceptions, were languishing. Religion among them was at a low ebb. Their sky was dark. Their future seemed full of uncertainty. A few clear-sighted men saw that they were dying of their own selfishness, their own inactivity, their absorption in their own interests, their failure to get out of themselves and do for others. As a result, these men started a strong agitation in favor of foreign missions. Carey, Marshman, Judson, and others in this country, England and Germany, with the greatest heroism and under conditions of severe hardship and opposition, set out to carry the gospel as they understood it to non-Christian peoples. What was the effect upon the home churches? The effect was marvellous. Everywhere there came to them a great new deepening of religious earnestness and a great new increase of life and strength. In seeking to save others, they saved themselves. I believe there is here a lesson of vital import for us as Unitarians. From the first this great source of inspiration, quickening, and power, was open to us as much as to the orthodox churches. From the first we ought to have availed ourselves of it. I believe we have suffered a great loss because we have not.

A supreme need of the Unitarian movement is a large view, a world outlook, a new faith in the greatness of its mission, courage to launch out, a mighty enthusiasm to do something worth while. No words could be truer than those of Dr. Wendte: "The alternative presented to us is, an enlarged vision or religious provincialism and sterility. For a religious

movement confined within Chinese walls of exclusiveness, which to every appeal made for larger service says, with indifference or stubborn adherence to old prejudices, 'We don't believe in foreign missions,' one cannot in our day have much respect or entertain much hope. It utters its own condemnation and doom." The words of Dr. Crothers are equally true and equally vital: "How can any religion grow into fuller life? The only way is through the impulse to expand itself, through that impulse which sends fervent spirits beyond its first narrow boundaries into the great world. The only possibility of getting a truly cosmopolitan religion is to come into vital contact with mankind at large. 'Go ye into all the world. Preach this gospel to everyone, everywhere, in season and out of season. Bring men to see it. Persuade them to believe it. Be missionaries.' "

III

This brings me to a second reason for taking up foreign missions. It is the service we can render to the peoples of the world who need us We are not our own. We belong to God and our brother. If God has given us a gospel of life, it is our business so far as lies within our power to give it to mankind. There is a large and important work for us to do in many lands which cannot possibly be done by any other religious body. The more intelligent minds among nearly all non-Christian peoples are open to Unitarian thought as they are open to no other form of Christianity. Of this there can be no question, and the reason is plain.

Our views of religion are different in many im-

portant respects from those of other Christian bodies, and our attitude toward non-Christian faiths is radically different. When we go to foreign lands to establish missions, it is with different ends in view. Our aims are not aggression, but fraternity. We are less concerned to convert men to our exact way of thinking than to give them moral uplift and to help them in such practical ways as they may desire and need. Our wish is to carry to non-Christian peoples a form of Christianity which is ethical and spiritual, not dogmatic, and which is world-wide in its sympathies. We go not to destroy, but to build. We go to learn as well as to teach. Instead of condemning all religions except our own as false, and dooming all men to perdition who do not believe as we do and who are unable to accept our Bible and our way of salvation, we recognize much that is true and of God in other faiths and other sacred books, and desire to conserve and foster it, as well as to add something thereto from the best in our own spiritual treasures. We go, not to destroy such venerable historic religions as Buddhism, Hinduism, Confucianism, or even Mohammedanism, but to assist such of their followers (and the numbers are not few) as are endeavoring to improve them, to purify them, to reform them, to let shine upon them the light of modern knowledge, and thus purge away their superstitions and their lower elements, and lift them up to the level of their own best teachings. We go, not to stand aloof, as I am sorry to say nearly all other missionaries do, from such important native movements of religious reform and progress as, for example, the Brahmo and Arya Somajes in India and reformed Buddhism and progressive Mohammedanism in Buddhist and Mo-

hammedan lands, but to help and encourage all such advance movements.

Many orthodox missionaries are commendably active in schools, educational work, and social reforms carried on under the Christian name, and for which Christianity gets the credit; but, unfortunately, few interest themselves in any others. Our views of religion, on the contrary, teach us to foster education, social advance, sanitary improvements, everything that tends to lift up the life of the people, whatsoever name it bears, and whether Christianity or Hinduism or Buddhism gets the credit. Is it any wonder, therefore, that we are welcome to a degree that few, if any, other missionaries are?

We have already done a little foreign mission work, enough to test the question of whether or not there is an open door for us. Turn to Japan. Did missionaries ever receive so warm a welcome as was extended to our representatives there? How great has been their success! I doubt whether in the whole system of modern missions so important results have ever been accomplished by the expenditure of so limited an amount of money and effort as in connection with our small mission in Japan. Says Dr. Eliot, President of the American Unitarian Association: "There are a good many Unitarians who have never felt any keen interest in the presentation of our message in foreign lands. More thoughtless criticism has been directed against the annual appropriations made by the directors of the Association for the support of the work in Japan than against any other single appropriation made by the Board. It remains true, however, that there is no work carried on by the Association which is more fruitful, or whose results can

be more clearly and immediately discerned. The whole Japanese mission costs no more than many a mission church here in America, and less than most of our self-supporting parishes, but the influence exerted by the Unitarian Church in Tokio is out of all proportion to the expenditure."

There are many reasons for believing that China presents to us a door quite as wide open as that in Japan, and leading to opportunities still larger. Some of us well remember with what ardor and persistency some years ago the Rev. Huberty James, who had lived long in China, pleaded with the Unitarians of both England and America to establish Unitarian missions in that important country, and the assurance which he gave of the welcome and co-operation which we would find there, and of the great influence which our thought, once brought to the attention of the educacated class, would be certain to exert among that remarkable people who are so rapidly shaking off the slumber of ages and coming forward to a leading place in the world. Many evidences have come to us that Mr. James was entirely right.

Recently a distinguished American scholar, who for thirty years has been closely associated with the Chinese government in educational and literary work, said to me: "I think Unitarians cannot understand what an opening for their gospel China affords. I know the Chinese educated class well, and I assure you they are ready to welcome Unitarianism as they will welcome no other form of Christianity. I am acquainted with nearly all the leading American and English missionaries, and I know that many of them feel that they are seriously handicapped by their trinitarian and orthodox theology, as Unitarian mission-

aries would not be. I hope you will urge earnestly upon the Unitarians of America the importance of establishing a mission in China. Say to them that there is probably at the present time no other place in the world where a few thousand dollars a year, spent as Unitarians would spend it, in educational work, preaching, and especially printing, would accomplish so much for the good of humanity."

IV

UNITARIANS have done a little missionary work in India. For thirty years, from 1855 to 1886, the Rev. Charles H. A. Dall was the missionary of the American Unitarian Association in Calcutta. I think American Unitarians have never properly appreciated Mr. Dall. Certainly few have had any adequate understanding of the many-sidedness and value of the service which he rendered to the Indian people. I was amazed, not only during my stay in Calcutta, but as I went about in the land, to see the extent and enduring quality of his influence. He established and carried on in Calcutta schools through which 7,000 pupils passed. He travelled widely, preaching and lecturing in all parts of India. He circulated large quantities of Unitarian literature, including many hundreds of copies of the complete works of Dr. Channing.

Mr. Dall did not attempt to establish Unitarian churches in India, because he thought it wiser to cooperate, as he did earnestly and constantly, with the Brahmo-Somaj, the modern theistic movement there, which is so exactly in line with our Unitarian aims; and the assistance which he was able to render to the Brahmo-Somaj was great. He wrote extensively for

the papers of India, on religious, sociological and educational topics, and thus made his influence on all these subjects widely felt. For many years before he died he was one of the best known and most influential men in Calcutta. I found a large portrait of him hanging in the great town hall, and it was pointed to as that of one of the best friends that India ever had.

Very different in its character from the work of Mr. Dall in Calcutta, and yet not less remarkable or interesting, is that which has been done in the Khasi Hills of North-eastern India by Mr. H. K. Singh and his helpers, a group of native workers, who by their own almost unaided efforts have established and developed six or eight active, earnest Unitarian churches, several outside preaching stations, four or five Sunday-schools, and three or four day schools, thus carrying education, light, hope, new moral power, and new religious uplift into more than a dozen villages. This whole movement is unique in the fact that it has sprung from the soil, there having been no American or other western missionary located on the field at any time. It has, however, an interesting connection with us of the West, for it was American Unitarian literature, finding its way to that far-away region, that planted the seed of the liberal faith in the soul of Mr. Singh; and it was sympathy and encouragement and some slight financial aid received from America followed later by small amounts of help from England, that enabled him and his helpers to go forward, to establish these churches and schools, and to achieve the really wonderful results which we see.

I was never more impressed with any religious movement than with this in the Khasi Hills, as I vis-

ited it and examined its schools, preached to its congregations, talked and prayed with its people in their simple but kindly and loving homes, attended a conference of all its churches, where I helped them to organize a Unitarian Union, binding all together, and ordained their first minister. Everywhere I saw evidences of earnestness, sincerity, consecration, and warm attachment to the religious faith which the people felt had done so much for them.

The striking careers of Mr. Singh and Mr. Dall in India, and the no less remarkable careers of Dr. MacCauley and his associates in Japan, may well do a little to show us how numerous and how wide are the doors of opportunity opening for our liberal gospel throughout practically the whole of that great historic and wonderful Orient, which is experiencing a resurrection to new life, and asks our help in unloosing the grave-clothes of torpor, superstition, and darkness wherewith so long she has been bound.

There are great openings for our Unitarian thought among Mohammedans in more than one country. Many of us think of Mohammedanism as intellectually fossilized and hopeless. Let us not deceive ourselves. There was a time when Mohammedan civilization led the world. I do not say that it will soon or ever do so again, but I do say that there are many stirrings of new thought, new ideals, new hopes, and new ambitions among Mohammedan peoples in many lands. We all recognize this in Turkey, Persia, and Egypt. But I was struck no less with the signs of new life among the Mohammedans of India, where, in addition to two hundred millions of Hindus, there are sixty or seventy millions of Mohammedans,—far more than in any other country in the world. Mohammedans have

a much more kindly feeling towards Unitarians than toward any other Christians. They will listen to our thought as they will listen to no other form of Christianity. Of this I saw many proofs. While in India (carrying out the mission on which I had been sent by the British Unitarian Association) it fell to my lot to make public addresses in ten or twelve of the largest cities of that land. I was surprised often to find in my audiences not only Brahmins and liberal Hindus, but Mohammedans; and in some places I even found Mohammedans on the committees that had made arrangements for my meetings. Still more to my surprise, before leaving India I was requested to give a series of lectures in five or six large cities to Mohammedans alone, on "Unitarianism and its Attitude toward the Mohammedan Faith." I was not able to give the lectures because the time fixed for my departure was so near, but the desire on the part of so many educated Mohammedans to learn fully of our Unitarian thought seemed to me most interesting and most significant.

In returning from India I travelled through Egypt, Palestine, and Syria, and happened to be in Jerusalem at the time when Père Hyacinthe Loyson, the distinguished Reformed Catholic preacher of Paris, was making a somewhat extended visit there. Père Hyacinthe, learning through his wife, with whom I had a slight acquaintance, that I was in the city, sent for me for an interview, to tell me of his recent experiences among the Moslems of Tunis, Tripoli, Egypt, and Syria, and to send by me a message to the Unitarians of England and America. For two years he had been devoting his time to travel and the holding of conferences, as he called them, among the leading edu-

cated Mohammedans of the countries named, with a view to creating closer and more sympathetic relations between Mohammedans and Christians. The thing that everywhere impressed him, he declared, was that the only form of Christianity that could get any interested and sympathetic hearing among Mohammedans was Unitarianism, or the "religion of Channing," as he liked to term it. "Channing," he declared, "is the one great Christian Prophet of the modern world who has a message for Islam." "Tell the Unitarians of England and America," he urged, "to send missionaries to the Moslems, among whom they will receive a warm welcome, and where they can do untold good. Unitarians are the one Christian people who can give to the Mohammedan world the spiritual quickening and regeneration which it so deeply needs, and which it is dimly reaching out after."

In view of such facts and experiences as these, is it strange if I believe that Unitarians should engage in foreign missions, particularly among those awakening peoples of the Orient who show so many signs of being ready for our gospel? If we refuse to hear the calls that come to us, I do not see how we can do otherwise than hang our heads in shame, as recreants to our high trust. We should not forget that we of the West, by our science, our discoveries, our spirit of inquiry, and our new knowledge, have widely and deeply disturbed the religious thought of the peoples of the Orient, and broken up their old foundations of faith. This means that heavy obligations are on us to help them to find new foundations.

But who can do this? Who except Unitarians? The orthodox missionaries cannot. The theology of

orthodox Christianity, with its myths and miracles and supernaturalism and so-called infallibilities, seems to oriental thinkers as unsatisfactory and unreal as their own mythologies, miracles, and superstitions. If they are to receive help, therefore, it must come from liberal Christians, who have a religion in sympathy with scientific thinking and modern knowledge.

V

I AM aware that to all I am urging in favor of foreign missions there is made, in not a few quarters, the despondent and hopeless answer, which is supposed to settle the whole matter once for all: "Yes, what you say may be all very well. Very likely foreign missions, carried on as they ought to be, are a good thing; but the simple fact is that Unitarians are not interested in them, and cannot be made to be. Orthodox Christians will support them. Unitarians will not: so we are helpless." Plainly the proper reply to this pessimistic wail is the question: What has ever been done to cause Unitarians to be interested in foreign missions, to cause them to be willing to contribute money for them? Are any of us ever interested in anything until we know something about it? Are we willing to give money to any object until the merits and claims of that object have been set before us,—set before us fully, strongly, and usually again and again? This is the course we all have to pursue if we want to raise money for hospitals, for colleges, or for any good thing whatever. Does any one believe that, if the Unitarians of America had been appealed to as intelligently, persistently, and earnestly for the past seventy or eighty years to

establish and carry on foreign missions as they have been to support our excellent home Association in its important home work, there would have been any lack of response?

Every Christian denomination has had to face exactly the same experience that we have to face in connection with the starting of foreign missions. At first nobody in any of these denominations was interested, nobody would give any money, there was not only widespread indifference, but in most cases positive opposition. Let me cite two or three illustrations. At a meeting of ministers in England, in which William Carey, the father of Baptist foreign missions, spoke, urging "the duty of Christians to attempt to spread the gospel among heathen nations," Dr. Ryland, a venerable and distinguished divine, rose and denounced the idea, and with a frown said to Mr. Carey: "Young man, sit down. When God pleases to convert the heathen, he will do it without your aid or mine." In 1796 the General Assembly of the Church of Scotland voted that missions were "unscriptural and revolutionary." Things were no better in America. In 1810, when a movement was set on foot in New England to organize a foreign missionary society, and an application was made to the Massachusetts Legislature for a charter, the application was denied, the main objection being that what the society proposed "was designed to afford the means of exporting religion, whereas there was none to spare" from among the people of Massachusetts.

I say every denomination,—the Baptists, the Congregationalists, the Presbyterians, the Methodists, the Lutherans, the Episcopalians, I think there is not a single exception,—every one has had to meet the same

indifference and the same opposition that stand in our way as Unitarians to-day, and in some cases actually much worse. Yet they have persisted, and see what magnificent results have everywhere followed! Not only have all these denominations built up powerful foreign missions, which they are supporting with vast sums of money and with the devoted labor of thousands of their best men and women, but think what new vitality and power have come into their own home churches and into all their own home work as a result!

When, early last century, New England Congregationalism broke into two groups of churches, a Unitarian and a Trinitarian, if our Unitarian group had thrown themselves into foreign missions with consecrated devotion, as the Trinitaran group did, does any one question the good results that would have come to us? In other words, does any one doubt that the earnest undertaking of foreign missions on our part would have as much increased our home prosperity as confessedly it has increased the home prosperity and strength of the Trinitarian Congregational churches?

VI

It is very important to make clear to everybody that there are different kinds of foreign missions. Indeed missions abroad differ as widely as the churches in this country. We have here Calvinistic and other rigidly orthodox churches, "liberal orthodox" churches and Unitarian churches. There are foreign missions that correspond. Many Unitarians seem not to understand this. Their conception is based upon the oldest and narrowest type, and, when the words "for-

eign mission" are spoken in their hearing, they always thinks of that type. This is unfortunate. It prevents them from being just to a great and noble cause. I may be wrong, but for one I believe the declaration to be untrue, that Unitarians cannot be interested in foreign missions, provided you let them know what the new and better type of mission is. There are no people in the world that give more generously for schools than do Unitarians. Let them know that the want of schools is far greater in China and India and many other lands than is our own, and will they not give? They certainly will. There are no people in the world that give more generously for hospitals and care of the sick than Unitarians. Let them know how appalling is the need for hospitals and medical dispensaries and intelligent physicians and surgeons and trained nurses in non-Christian lands, and will they not give for these? Let us be sure they will.

Are not Unitarians interested in helping the negroes of the South? Are they not doing as much in proportion to their numbers and financial ability as any Christian body to support Hampton and Tuskegee? Very well. The work done by Booker Washington is a kind greatly needed in India and China. Does any one tell me that you cannot interest Unitarians in such work? Then he does not know Unitarians or else I do not. Let Unitarians know what the better and more enlightened evangelical or orthodox missions are doing, that they are supporting in the world to-day 81 universities and colleges, with 7,991 students; 1,594 boarding and high schools, with 155,522 students; 28,901 elementary schools, with 1,185,212 pupils; 550 hospitals and 1,024 medical dispensaries, which treat

4,272,468 patients in a single year; 111 medical colleges, 92 nurses' training schools, 265 orphanages, 25 institutes for the blind and deaf, 15 homes for widows and 25 industrial homes,—I say, let Unitarians know these facts, and will they not both be interested in such good work, and desire themselves to have a part in it? If not, then I am greatly deceived. Have not Unitarians shown themselves quick to help famine sufferers in India, sufferers from floods in China, sufferers from volcanoes and earthquakes in the West Indies, victims of political and religious tyranny and oppression in Russia, Armenia, Poland, Hungary, and many another foreign land? Then why does any one declare that they cannot be interested in the social, moral, and religious welfare of foreign peoples?

The truth is, show to Unitarians men and women anywhere who are down and want to get up, and they are as ready as any people on earth to lend a helping hand. Show to Unitarians people in darkness reaching for light, in ignorance longing for knowledge, in the bondage of cruel customs and superstitions struggling for mental and moral freedom, cursed by cruel and degrading views of God and man and life, and groping after something better, and we may be sure they will not refuse to help. The trouble is most Unitarians do not know, we have never let them know, what missionary work of the new type means, how radically different a thing it is from the work of foreign missions of the old type, how rational it is, how practical, how uplifting, how unselfish and noble, how eagerly welcomed by those to whom it is extended, and how vital it is to their progress, their betterment, and their higher life.

VII

WHAT is the attitude of the American Unitarian Association towards foreign missions? Particularly what is it proposing to do? The American Unitarian Association has of late, under its newly created Department of Foreign Relations, assumed distinct foreign mission functions, and placed the same in charge of an experienced and able secretary, and the strong words of both the president of the Association and the foreign secretary encourage us to believe that we may undertake as a denomination some really adequate foreign mission work.

Said Dr. Eliot at our General Unitarian Conference in Washington last October: "Often have I pleaded with you to see our denominational affairs more largely, and see them whole, to see them nationally, and not from the personal or parochial or provincial point of view. I am no longer contented even with that appeal. I ask you to see them internationally, to take your place in a world-wide movement."

Said Dr. Wendte, in the *Christian Register* of Nov. 9, 1911: "Our Unitarian pastors and laity and our denominational authorities ought to recognize more fully than they do their larger opportunity and duty. If they are equal to it, they may take a prominent part in the intellectual and religious leadership of the forces which are to-day at work in all civilized countries for the spiritual emancipation and enlightenment of mankind. If not, they will relapse into deserved insignificance, and the cause of religious reform and reconstruction will seek other guidance and may even be retarded for centuries. . . . Will we ignore and refuse to help promising movements

abroad for truth and freedom? Will we lead a narrow, provincial existence, bounded by the oceans that sweep our shores, or will we, in the spirit of the Master, declare, 'the field is the world,' and take the same sympathetic interest in the extension of Unitarian principles in other countries that we already take in the international propaganda of industrial, political, ethical, and social reforms?" These are words of vision, breadth, foresight. They are words of real leadership, which deserve to find a response in every Unitarian church and heart in America.

Last year the Association, through its foreign secretary, placed before the churches the following four definite missionary objects, for which it asked financial support. They ought to be clearly in the mind of every Unitarian.

1. *The Work of the International Congress of Liberal Religion.*—Since the inception of the Congress movement in Boston in 1900 five great international gatherings have been held,—in London, Amsterdam, Geneva, Boston, and Berlin; and plans are now well under way for a sixth, to be held in Paris in 1913. These Congresses have all been highly successful, bringing the religious liberals of the world into acquaintance and co-operation with one another in ways that promise much for the future and, in all the countries where the Congresses have met, calling public attention to the principles and aims of the liberal faith more effectively than had ever been done before. The inauguration of this International Congress movement (due to Dr. Eliot and Dr. Wendte) is proving to have been one of the happiest and most important forward steps ever taken in the history of modern organized Unitarianism. It will be most short-sighted

if our churches do not give the movement hearty and increasing sympathy and financial support.

2. *Printing and Advertising in Foreign Languages and Foreign Lands.*—A moment's reflection should be enough to convince us that our books and tracts ought to be placed within reach of the inquiring minds of all civilized countries. Wherever they go they awaken extraordinary interest. It is not too much to say that there is no other literature equally timely and equally effective for the promotion of the liberal faith to be found in the religious world. Even without its translation into other tongues, applications for it in English are coming literally from the ends of the earth. But the demand can be multiplied several fold by offering it in foreign languages and advertising it in foreign countries. The Association awaits only the necessary funds to undertake on a large scale this telling and in every way desirable form of missionary propaganda.

3. *Unitarian Work in Italy.*—Among the countries of Europe that seem to present the largest opportunities and to promise the surest returns for Unitarian missionary work Italy stand pre-eminent. In that land, so long overshadowed and spiritually fettered by the papacy, there is a wide-spread religious revolt. Millions have been estranged from their old faith. Perhaps in no other country in the world is there so much religious unbelief to-day as in Italy. Here is our Unitarian opportunity. Our liberal faith, wholly unconnected with ecclesiastical tyrannies, seems the only form of religion that interests these people. This does interest them to a remarkable degree, wherever it is made known to them. Surely we should not fail to take advantage of such a situa-

tion. Fortunately a man of rare qualifications, who knows Italy thoroughly, a providential man, is already on the ground, beginning to sow seed, beginning to lay foundations, beginning a widely extended work, which, if it can only be given financial support, promises to develop into large influence and importance.

4. *The Brahmo-Somaj of India.*—This is the most important matter of all. Here a wide door opens for us into the very heart of one of the great lands and one of the great civilizations of the Orient. The Brahmo-Somaj movement is to India essentially what the Unitarian movement is to this country. It represents a broad, liberal, progressive and Unitarian form of religion, which already has its churches planted in most of the larger Indian cities, and which extends its fellowship to us, and earnestly invites our co-operation. It needs our moral support, for it is fighting a battle harder than we know for reforms of many kinds among the Indian people. It needs our financial help, for India is poorer than we in this country can understand. Through this native organized movement we can reach the leading minds of India as otherwise would be impossible. I think it would not be extravagant if I should say that no other Christian denomination has now, or ever has had, such an opening for wide-reaching and influential work presented to it in any non-Christian land as is afforded to us through the Brahmo-Somaj in India.

Such is the impressive programme of foreign mission work which Dr. Wendte has placed before our churches. A programme differing slightly in details, but in its main purport the same, and not less inspiring, was presented to the denomination by Dr. Eliot

in his annual presidential address in Boston in May, 1911. After urging the importance of still closer co-operation through the International Congress with the liberal religious bodies in other lands, he said: "Provision should be made for the translation of English and American Unitarian books and tracts into other languages. Particularly we should provide for the establishment of permanent centres of Unitarian influence beyond the borders of our own nation. As soon as circumstances permit, we should have a representative, a headquarters, a post-office mission, a magazine, and opportunities for public utterance at such capitals as Calcutta or some other centre in India; at Constantinople, or some similar centre in the Balkan Peninsula; at Florence or Rome, where we could come into inspiring contact and co-operation with the forces making for liberty and spiritual enlightenment in Italy; at one or more of the Scandinavian capitals,—Stockholm, Christiania, Copenhagen, Reykjavik; and later at such South American capitals as Rio Janeiro and Buenos Ayres. Before the year 1925 we ought to be able to open at least five or six of these suggested centres of influence. The fields are ready for our occupancy. Well-equipped men are eager to be commissioned to this service. We await only the enlargement of our resources before entering these fields, full of dramatic appeal and vast opportunities of usefulness."

To these centres of Unitarian influence which Dr. Eliot would have established in important cities, there ought to be added one in Pekin, Canton, or some other great Chinese centre. With this addition we should have before us, in the recommendations of Dr. Eliot and Dr.

Wendte, a programme sagacious, opportune, wide-reaching, striking in its power of dramatic appeal to our churches, entirely within our ability to carry out, and promising large service to the world. If the American Unitarian Association were furnished funds to enable it within three or five years to launch with strength all these important lines of missionary activity, to set in operation with efficiency all these splendid agencies for world service, would not the practical value of the Association, both to the world and ourselves, be doubled, and much more? for would not its home work, quickened by its foreign, take on such new life and strength as we have never seen?

VIII

To carry this excellent beginning from words to deeds, from promising plans to worthy consummations, the officers of the Association must have the co-operation and support of all our churches, ministers and people.

Without us the Association is helpless. The absolutely indispensable thing is to carry the spirit of world-service into our whole church and denominational life. We need the quickening moral effects of this spirit in all departments of our life and thought. For our own sake, therefore, to say no more, we should bring the cause of foreign missions—the great thought of our duties and responsibilties to mankind —into our homes, our pulpits, our Sunday-schools, our Bible classes, our women's societies, our young people's societies, our men's clubs, our ministers' associations, our local conferences, our General Conference, our religious periodicals, and our theological

schools. Nothing should be left out. If we want to develop everywhere moral power and religious consecration and a spirit of unselfish service, and everywhere a large view of the mission of the liberal faith in the world, then we must open wide our doors for the entrance of the missionary spirit into all departments of our religious life. Let me be more specific.

1. Why is the subject of foreign missions conspicuously absent from the programmes of our General Conference? This question is asked in surprise by other denominations. It is asked by not a few in our own body. Is there any other subject that better deserves, nay, that more urgently demands, a prominent place on those programmes, and discussion by our ablest men? If we are ever to outgrow our present narrowness of sympathy and of interest, and attain to any adequate vision of our world-wide responsibilities, our General Conference must lead the way. What is it for, unless for such leadership?

2. Pass from our General Conference to our local conferences. What would do more to quicken the religious life of these bodies than earnest and repeated discussions of what foreign missions have done for other denominations, what they might do for us, and the opportunities there are to sow the seed of our faith in foreign lands?

3. One would think that the subject of foreign missions would certainly be brought much to the front in the anniversary meetings of the American Unitarian Association, especially since the Association has established a foreign department and placed before the churches a definite programme of foreign work.

4. In other denominations men's clubs and men's

organizations of various kinds are throwing themselves with wonderful earnestness, with noble leadership, and with striking efficiency and success into foreign mission activity. What a great thing it would be for the Unitarian cause if our influential men's clubs in Boston, New York, Chicago, San Francisco, and elsewhere, could see their way to undertake a similar splendid leadership among us!

5. As to our ministers' associations, is it not time for them to take up in earnest this great subject of our world relations and whether or not we are suffering spiritual paralysis on account of our selfishness and narrowness of vision?

6. Our theological schools, are they thoroughly alive in this matter? Are they endeavoring above everything else to cultivate in their students the missionary spirit, the "Christ-spirit," the spirit which forgets self in its interest in others, and which says, "Lord, send me to the slums, or send me to the ends of the earth, if thus I can best help those who need me most"? Are our theological schools impressing upon their young men the importance of a world outlook? Do they prescribe as an important part of their curriculum regular courses of lectures and class work on the marvellous missionary history of Christianity and upon the missionary opportunities and responsibilties of the liberal faith? The theological schools of other churches have been and are preeminently the nurseries of foreign missions. Ours must be the same if liberal religion is to do its proper work in the world.

7. Nearly or quite all denominations except our own have women's foreign missionary societies, which not only raise astonishingly large sums of money for

foreign work, but which are of the greatest possible value to the home churches as creators of religious zeal and devotion. In our body we have no organization of this kind. We have one devoted to home missions,—our Women's Alliance, than which no organization of our church is rendering more efficient service. It would hardly seem possible for it to do more in the home field than it is now doing, but I have sometimes wondered whether some of these days it may not see its way to stretch out a helping hand to the women and children of other lands, especially those of India, whose need is so great, and to whom sympathy and even a very little aid from the Unitarian women of America would mean so much. Again and again within my own knowledge Brahmo young women of the very highest character and of exceptional ability have desired to come to America to obtain training in our best educational institutions and to learn our best educational methods, so as to be able to return to their own country to become teachers and leaders in educational work among women there. But the poverty of India is very great, and in each case they have been unable to find means to carry out their desires. Would not the women of our Alliances do their own home work better and with greater joy if they could see their way to reach out a sisterly hand to these Brahmo young women, whose religious faith is similar to our own, and who earnestly desire to fit themselves for usefulness among the women of India?

8. Is it not time for our Young People's Religious Unions to get a broader outlook, and begin thinking what they may do for the young people of lands less favored than ours? The young people's organiza-

tions of all other churches are doing this, and the results are most gratifying. What local religious union among us would not find its own spiritual life stirred and deepened by sending $25 a year to pay the expenses of a poor student in the City College of Calcutta, India, or $30 a year to enable the Khasi Hills Unitarians to add another teacher to their schools? Or would not the National Union like to raise $500 a year to support another Brahmo student for the ministry at Meadville?

9. Every Christian denomination, so far as I know, except our own carries foreign missions into its Sunday-schools. The result is of the best. The mission idea is sure to interest the children, because it brings to their thought that which is fresh, foreign, and strange, and which consequently appeals to their imagination. It is also of great moral and religious value because it teaches them to think about others less favored. Still further, it lays a sure foundation for a missionary church; for what the boys and girls learn to care about to-day the men and women will care for to-morrow. When shall we be wise enough to bring foreign missions into our Sunday-schools? A movement to this end is already in contemplation, under the leadership of a man perhaps better fitted than any other in our body for the place,—namely, Rev. William I. Lawrence, who has had several years of successful missionary experience in Japan. Correspondence has been conducted during the past year with the leaders of the Brahmo-Somaj in India, with a view to finding definite lines of missionary activity which individual Sunday-schools here may take up.

There is nothing in all this world so short-sighted as selfishness. There is nothing that brings such re-

wards to both the giver and the receiver as self-forgetting love. Foreign missions mean just this: self-forgetting love, wide-reaching as humanity.

The president of the American Unitarian Association has declared it to be his belief that the greatest need of the Unitarian churches of America to-day is a "moral rallying call," a religious "marching song," something to "fire the imagination." In foreign missions we have this, in the most effective form known. Will we make use of it?

Does not the voice of the great Nazarene prophet, whom we all gladly think of as our leader, speak down across the ages, saying to us, "Freely ye have received, freely give"?

[INTERNATIONAL SERIES NO. 5]

The Promotion of Unitarian Christianity in Foreign Lands

Its Motive, Message and Methods

By

Rev. Chas. W. Wendte, D.D.

PUBLISHED FOR FREE DISTRIBUTION
AMERICAN UNITARIAN ASSOCIATION
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Charles W. Wendte
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THE AMERICAN UNITARIAN ASSOCIATION WAS FOUNDED IN 1825 WITH THE FOLLOWING EXPRESSED PURPOSE

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(The General Conference of Unitarian and Other Christian Churches, passed the following vote at Saratoga, N. Y., in 1894.)

"These Churches accept the religion of Jesus holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

INTRODUCTORY

In November, 1912, the president and directors of the American Unitarian Association, at the request of its Department of Foreign Relations, appointed the following-named persons a commission to consider its missionary opportunities and duties in foreign lands, and report their conclusions and counsels: Chairman, President Samuel A. Eliot, D. D., Rev. J. T. Sunderland, D. D., Rev. William I. Lawrance, Rev. Samuel M. Crothers, D. D., Rev. Thomas Van Ness, Rev. A. M. Rihbany, Rev. Henry G. Smith, Mrs. Charles G. Ames, Mrs. Prescott Keyes, Edwin D. Mead, Milton Reed, and Rev. Charles W. Wendte, D. D., secretary. The Commission held its first session December 19, Dr. Eliot presiding. After an introductory word from the chairman, Rev. Charles W. Wendte read a paper on "The Promotion of Unitarian Christianity in Foreign Lands: Its Motive, Message, and Methods." This paper, printed by request of the Commission, is herewith presented to the Unitarian fellowship for consideration.

THE PROMOTION OF UNITARIAN CHRISTIANITY IN FOREIGN LANDS

Its Motive, Message, and Methods

I. Its Motive

The religion of Jesus aspires to be a world-faith, good for all peoples and all times. As such it has of necessity become a missionary religion seeking to fulfil its divine commission. It is true, other of the great world-faiths have advanced the same claim to universality, and not without reason. But none, surely, has a juster right to be considered as the form of religion best suited to the universal needs of humanity than this later born, more richly endowed, virile and progressive of the great religions of mankind,—Christianity. In its freedom and adaptableness, its power of self-development and perfectability, in its invincible optimism, its democracy of sentiment and altruistic purpose, Christianity, the religion of the spirit, the faith of the now dominant peoples of the earth, marches on from service to service, from triumph to triumph, to impart to the human race the beliefs and principles by which it can overcome the evil, the sin, and sorrow of the world and bring in the kingdom of God on earth. Allied with the sciences, arts, and governments of modern society, it seeks to lift mankind from ignorance, animalism, and misery into the glorious knowledge, the liberty and joy of the children of God.

The Christian Church, as a whole, has been faithful to this conception of its missionary opportunity and duty. Though often led astray by dogmatic prepossessions and worldly aims, the central motive, the mainspring of its missionary endeavor, has been the spirit of altruism, a sincere desire to help, bless and redeem all kinds and conditions of men in all countries of the earth by imparting to them the knowledge and inspiration of Christian faith, Christian ethics, and Christian civilization. This civilization may as yet be far from what we would desire, may be much below the ideals of the religion it professes; but we believe that it can justly claim to be the highest form of human society existing on earth at the present day, and the most progressive.

The altruistic and devout purpose which animates Christianity has led in its history to sublime displays of character and self-sacrifice. From the zealous, apostolic labors of a Paul and his companions, without which there would have been no Christian religion and no Christian Church, and the heroic displays of human sympathy and service by early Roman Catholic missionaries, down to the widespread activities of the Protestant world in our own day, there has been an uninterrupted apostolic succession of consecrated, courageous, self-denying men and women at work in this field. Often they were of narrow mind and humble gifts; but, firm in the belief that God makes use of the weak and foolish of earth to confound the wise and mighty, they persevered and wrought effectively in the extension of Christian civilization, the display of world sympathy, and the inculcation of piety, virtue, and humanity among the less advanced nations of the earth.

Liberal Christians, who do not share the doctrinal prepossessions, and find not a little that is objectionable in the missionary methods of these more orthodox laborers in foreign fields, should yet be among the first to render justice to the nobility of their aims and the value of their services. It is easy to find fault and condemn, especially if we make it an excuse for not rendering better service ourselves; but a juster attitude for Unitarians, and liberal Christians generally, would be to appreciate what is noble and good in this form of Christian endeavor, instead of dismissing it once for all with the cant term, "I don't believe in foreign missions," and incidentally, though ineffectually, trying to absolve themselves for their own lack of imagination, sympathy, and altruistic spirit.

Theodore Parker, who surely could not be accused of any undue partiality to orthodox Christianity, after reading the biography of Adoniram Judson, wrote that, while he deplored the mistaken and repulsive theology of Judson, yet "Judson's character is truly noble. If the only result of missions were to build up such men, it were enough. For one such man is worth more to mankind than a temple like the Parthenon."

Since Judson's and Parker's day the doctrinal physiognomy and methods of foreign missionary work have greatly changed. They are less theological and more human, broader in their appreciation of the good in the other forms of world-faith they encounter; laying the emphasis less on "conversion" in the old and technical sense, and more on service and the inculcation of knowledge, virtue, and personal piety. The same liberalizing and broadening influences which have wrought such changes in the theology of New England and the United States in general have also been operative,

though more slowly, in the teaching and work of Foreign Missions.

Nothing is more noteworthy in the missionary activity of the present day than its change of emphasis from the old and outworn motives that once animated it to new and vital conceptions of missionary duty. Attention is being less and less directed to the doom of the unconverted in the hereafter and more to their imminent peril here and now. We are impressively reminded by missionaries possessed by the modern spirit that the increasing contact of Christian nations with Asiatic and African peoples through commerce or conquest is bringing about with unprecedented rapidity among the latter an intellectual, moral, and social revolution. This revolution is partly for good, but largely for evil. The weaker nations are overborne and exploited by the stronger. Powder, alcohol, opium, corrupt practices and disease are introduced among them. The whole structure of their ancient society, their ethical ideas and rules, their domestic life, their social and political institutions, and the religious ideas and customs which have hitherto sustained them, are undermined and destroyed.

Christian civilization, unless it is presented also in its higher aspects and forms, proves disastrous both to the individual and the nation which encounters it. Even our vaunted science and culture, if unaccompanied by moral and spiritual considerations, can only contribute to their ruin.

The call is imperative, therefore, for the presentation of the higher and better aspects of Christianity to these Oriental peoples. They must be taught the great moral and spiritual principles of the religion of Jesus, his call to purity and righteousness, his all-embracing

brotherhood, his divine tenderness and prophecy of eternal hope. The present condition of things in Asia, Africa, and the Isles of the Sea should arouse our profoundest sympathy and most intelligent and self-sacrificing endeavors to repair, and henceforth prevent the evil which Christendom has wrought among them.

To this higher call Unitarians, alas, have thus far, for the most part, turned a deaf ear, exemplifying the Priest and the Levite rather than the Good Samaritan.

Now the mission is the natural and effective agency for accomplishing this ethical and religious work. That work is urgent. The revolutions we have described are taking place with amazing rapidity. They will lead the nations involved to ruin or to new and better life. We can do much to assure the latter, but it must be done at once and at any cost.

Such is the present-day argument for foreign missions, and who can deny its validity and force?

How wonderful is the exhibit of this Christian activity in the propagation of knowledge, healing, and piety! It was never so great as now and is constantly increasing. In 1912 the total income of Protestant foreign missionary societies was nearly $40,000,000 (nearly half this sum came from the United States); the income from the fields themselves was over $8,000,000; the total number of Protestant missionaries in the field was about 24,000; the total number of native workers, 112,000; and total number of adherents, including communicants, over 6,000,000. 982 of these missionaries were medical men and women, who, in 680 hospitals and asylums and 963 polyclinics, treated over three million patients. There are more than 30,000 missionary schools of every grade, from kindergarten to college. In all this work of uplift Unitarians have so far been content to have little or no share.

Whatever one's religious standpoint may be, no one can read this story of missionary endeavor in foreign lands, from the frozen pole to the equatorial heat of Africa, performed often in loneliness and suffering, in danger and discouragement, without feeling a new admiration for the nobleness of man and the inspiring power of the Christian religion. As the writer can testify from his own observation, personal inspection of this work only increases one's sense of its magnitude, importance, and value. So also two eminent Unitarian laymen—both of whom have exceptional knowledge on this subject—ex-President Wm. H. Taft and Dr. Charles W. Eliot, have recently testified to their co-religionists. Defects there are, wastes and errors exist, for we are dealing with fallible and weak human nature; but criticism dies away in the presence of so much that is honest, helpful, and unselfish, ministering to those most crying needs of mankind,—health, knowledge, virtue, happiness, and the religious faith that inspires and crowns them all. Unitarians may well emulate such a record of heroism and service.

This brief review would have been undertaken to little purpose if it did not make apparent to liberal Christians their personal and denominational responsibility in this cause. We call ourselves by historical and spiritual descent Christians. We feel justified in believing that the interpretation we give of the religion of Jesus is more nearly the essential gospel of the Master than any other form of Christianity known to us. If it were otherwise we should not continue to profess it. We believe, furthermore, that this gospel, developed and enlarged by the increase of knowledge and insight which nearly two thousand years of Chris-

tian civilization have made possible, is destined, if not in its present, then in some better embodiment to inherit the earth. Here is the warrant and the necessity for us to engage zealously, abroad as well as at home, in the extension of liberal Christian principles of faith and conduct. At the recent missionary world conference in Edinburgh the reports showed that it was almost never a sense of sin or guilt which led to conversion. It was the inspiring message of the Fatherhood of God, the superior moral ideals of Christianity, and the gospel of Eternal Hope replacing their former beliefs of fear and despair. While our message and methods may vary in some degree from those of our orthodox brethren, the controlling motive of our missionary endeavor is the same,—an altruistic desire to be of service to our less-favored fellow-beings in religious and moral concerns, to set them free from the bondage of ignorance, superstition, and fear by imparting to them the glorious assurance by which we ourselves have been made free, that God is the Universal Father; that faith, virtue, and service are the way to acceptance with Him; that Jesus is our common spiritual teacher and liberator, whose gospel redeems and sanctifies humanity and conducts us to happiness on earth and bliss in heaven.

"Unitarianism," said Samuel J. Barrows, "is that form of Christianity which aspires to be identical with universal ethics and universal religion." Whether we shall remain a small sect, a merely local worship, or, stirred by a nobler vision, aspire to become a leader and guide of humanity in its pursuit of truth, religious assurance, and universal brotherhood, should be for us a dominant question of our personal and denominational life. Upon its right solution depends ultimately

our continued existence as a religious fellowship, for the church that does not give itself, heart and soul and treasure, to the extension of its convictions and principles must deteriorate and die. Of churches as well as of nations it is written, "Where there is no vision the people perish."

To increase the urgency of this appeal to our larger sympathy and endeavor there is added a consideration which impresses itself on every one at all familiar with the existing conditions of religious thought and life in every nation that has awakened to any serious search for spiritual life and liberty. Only a rational and progressive form of Christianity can meet the needs of the awakening world. For orthodox forms of faith, based on tradition, dogma, or external authority, there is little demand and no future. These may still be maintained for a time by means of vast expenditures of effort and resources: their own powerful momentum may seem to carry them forward, but this is only to delay their inevitable fate. They must give place to higher interpretations of religious truth and duty, or, what seems still more likely, be transformed into harmony with the advancing knowledge and enlarging demands of modern civilization. This is as true of foreign as of domestic missions. The success of missions in foreign lands to-day, even amongst the most ignorant and superstitious of peoples, lies not in the dogmas they inculcate, but in the education they impart, the sympathy and helpfulness they exhibit, the virtues they illustrate and commend. Their narrow dogmas are stumbling-blocks and offences that delay the coming of the kingdom; but faith, hope, and love, righteousness and service, these find their way to every heart and home, and are a better proof of the truth of Christianity than all

the theologies of its schools or the splendors of its worship. Now as liberal Christians we claim that we are reasonably free from irrational creeds and artificialities of worship; that the form of Christian faith we cherish, if properly presented, would be found best fitted for the spiritual and ethical needs of those who in non-Christian lands seek for light, liberty, and life. How great, then, is our opportunity, how great our responsibility to our brethren in the bondage of error, or struggling for freedom, assurance, and spiritual peace!

We must sadly admit that as a religious fellowship we are not as conscious of this obligation as we ought to be. Our contribution to the world's burden of missionary service is inappreciable, and much below what our intellectual and material resources would permit. The Baptist Church of America expends nearly twice as much for foreign as for home missions; the same is true of the Methodist Church. The Episcopal Church devotes nearly sixty per cent. of its missionary income to work in foreign fields; the Unitarian body hardly five per cent. Yet, if the reasoning thus far employed has been sound, we have quite as strong and inspiring motives for these missionary endeavors as any church in Christendom, while our opportunity is even greater.

II. Its Message

The motive of Unitarian Christianity, as we have already seen, is the same as that of orthodoxy,—the spirit of altruism, displayed in a disinterested extension of liberal Christian beliefs and humanitarian service.

As regards the Message of Unitarian Christianity, its first characteristic is that it presents to the world a different, and, we believe, higher, conception of religious truth and duty from that which has hitherto formed the burden of missionary teaching. It rejects the dogmas of a triune God, a superhuman Saviour, a ruined human nature doomed to endless misery hereafter, and only to be saved from its impending fate by the sacrificial blood and substituted merits of a dying Redeemer. Thus a former secretary of the American Board of Foreign Missions declared that the central nerve of missionary endeavor was "a profound conviction of the guilt of a perishing heathen world." Heathenism he defined as "a personal, wilful, persistent sin against a holy and loving God." "A perishing world and an all-sufficient Saviour," this has been the missionary message of orthodox Christianity for centuries past, and is still, in large degree, the burden of its teaching. We do not ignore its effectiveness in fanaticizing missionary endeavors and the creation of a missionary spirit in the churches at home, but we deplore the hindrances it has raised to the spread of true Christian principles abroad, and we rejoice that its day is rapidly drawing to a close through the ascendancy among Christians everywhere of juster conceptions of religious truth and salvation. The more enlightened and progressive foreign missionaries in our day, as we have already stated, no longer inculcate these crude and cruel dogmas, but lay the emphasis of their teaching on loving faith and a regenerated life.

This dogmatic conception of Christianity, inspired by fear and based on the authority of stereotyped creeds and infallible Scriptures, has hitherto prevented Unitarian and other liberal Christians from co-oper-

ating in foreign missionary work. But this abstention is no longer to be justified. There is room, abroad as well as at home, for that gospel of reason, love, and progress which has been so well synthesized in the popular statement of our faith by James Freeman Clarke:—

1. We believe in the Fatherhood of God.
2. The Brotherhood of Man.
3. The Leadership of Jesus.
4. Salvation by Character.
5. The Progress of Mankind, onward and upward forever.

These five points of Unitarian Christianity we would substitute for the five points of Calvinism, and make them our Message to the world. We believe that the unbounded stores of truth, love, hope, and joy they contain will cause them to be welcomed by all, Christian or non-Christian, to whom they are adequately presented. It is our privilege and duty to proclaim and embody them in word and deed.

A second characteristic of our Unitarian missionary Message is its attitude towards the non-Christian religions, as well as towards the racial peculiarities and national aspirations it encounters among the peoples to whom it makes its appeal. The general and still prevailing attitude of Christian missionaries towards the so-called "heathen" religions is one of contempt and hostility. For them there is but one divine and authoritative form of faith,—Christianity. All other forms are false and pernicious. Christianity alone is revealed.

All other religions were invented. Christianity is to destroy and replace them all. This hostile attitude towards other world-faiths has arisen chiefly from a regrettable ignorance of the other great religions of the world. Their teachings were not understood, their Scriptures were unread, their history unknown. A better acquaintance with these ancient systems of belief and the rise of the new science of Comparative Religion have made any continued ignorance on this subject both untenable and discreditable. Indeed, some of the most thorough and sympathetic investigations of non-Christian faiths in our day have been the work of progressive Christian missionaries. It is to the special honor of Unitarianism that foremost in the study of Comparative Religion in this country were scholars of the liberal faith like Theodore Parker, William R. Alger, Samuel Johnson, Lydia Maria Child, James Freeman Clarke, C. C. Everett, T. W. Higginson, and others, whose writings have aided to bring about a revolution in our estimate of non-Christian religions and prepared the way for the liberal Christian missionary. Appreciation and sympathy are taking the place of the former unlovely contempt and ill-will. It is becoming more and more apparent that God's revelation is universal and perpetual among all peoples, in all ages of the world. No one religion, not even Christianity, has a monopoly of the divine truth and favor. However they may differ among themselves in the character and measure of their inspiration, all alike are of divine origin and have a common purpose, to lift man away from sense and passion, ignorance and sin, to the spiritual life that is the supreme gift of God to his children. This recognition entirely changes the attitude of the more enlightened Christian missionary

to the community he seeks to influence. It makes him sympathetic towards and appreciative of the good in the beliefs already existing among them. He no longer seeks to tear these down indiscriminately and substitute his own doctrine in their stead. He strives rather to penetrate into the real meaning of their worship, and learn what abiding elements of truth and beauty it contains. He is anxious to conserve what is best worth preserving in their ancient beliefs and customs, while transfusing and supplementing the latter with Christian ideals and practices. He seeks to fulfil, not to destroy, their ancient prophecies. He is desirous that his form of religion shall permeate rather than dominate the peoples to whom he is sent. He will be of the opinion that religious and moral ideals often spread better by contagion than by specific inculcation. He will rejoice to find points of similarity between other religions and his own, disclosing the common origin of religious ideas and practices, and the common goal towards which all, though by different paths and with different degrees of insight and success, are moving.

To the liberal Christian missionary all forms of world-faith are as so many sisters engaged in a noble rivalry for the highest and best. Which shall ultimately dominate the others by virtue of its innate superiority, its better doctrine, or more ardent service, or whether all shall ultimately blend their joint contributions in one syncretic system of universal religion, adequate for all human needs and accepted by all men alike, who can foretell?

But one thing is sure, the religions of the world may learn from and help each other, while there are millions of human beings still sunk in appalling animalism, ignorance, and superstition, whom no religion worthy

of the name has yet reached. Here is the opportunity and need for the liberal Christian missionary. He will discern that the best way to advance the coming of an absolute and universal religion is to remain faithful to his own form of belief in its larger implications and possibilities. Loyal to his own spiritual heritage, he will believe that the simple and spiritual teachings of Christ, interpreted in the light of twenty centuries of Christian development, have still in them the power to become the way, the truth, and the life for multitudes of the children of men.

A similar spirit should characterize the liberal missionary in confronting the racial and national problems of the countries he enters. Never was there a time when the racial question was more strongly agitated than now, or was more vital in shaping the relations between the peoples of the earth. The vaunted superiority of the white races is challenged by men of equal intellectual gifts and practical genius, but of darker hue. Asiatic peoples, long sunk in political and spiritual lethargy, are waking to a marvelous newness of national life. The missionary teacher who is indifferent to these patriotic aspirations, or who openly or covertly strives to advance the interests, political and financial, of his own country against the rising national spirit of the people among whom he dwells, is unfitted for his task.

There are many ways by which a tactful, right-feeling man can indicate his personal sympathies and sense of universal brotherhood without intermeddling in the political and social arrangements of the community in which he resides or becoming the mouthpiece of their grievances. He should try to feel himself as much as possible one with the people he addresses from

the moment he sets foot on their soil. Nay, if he is wise, he will seek to make the Christian faith he seeks to impart to them not a foreign graft, but an indigenous product; not an exotic, but a native growth in harmony with what is truest and best in their national tradition and character.

A bright Japanese writer has summed up the attitude of his people towards Western ideas, sciences, and practical arts, in the three expressions, "Adopt, Adapt, Adept." Even so the wise teacher of religion will not be content with a mere acceptance of his own cherished faith, he will aid in making it native to them, and a second nature.

Presented in such a spirit, our liberal Christian Message will assuredly be given a hospitable reception. It will not encounter the suspicion and hostility which attend nearly every introduction of orthodox Christian sentiments, especially on the part of the upper and more intelligent classes.

To such a work we are called to-day in Japan and China, India and the Philippines, in Africa and in many a nominally Christian land where the light of a free, rational, and truly spiritual faith has not yet, or but imperfectly, penetrated. The same considerations that prompt us to extend our faith at home should lead us to promote it abroad, until our own and every nation comes to know and worship God in the freedom of truth, the love of righteousness, and the hope of life eternal.

III. Its Methods in Non-Christian Lands

It remains to consider the methods by which our Unitarian message can best be imparted.

The methods to be employed will be the outgrowth of the motive and message of liberal Christianity, and the opportunities and exigencies of its denominational life. For one thing, we shall not consider the extension of our particular sect in Christendom as of paramount importance. Dr. Crothers has told of an intelligent Hindu who, in answer to a question concerning his religion, stated that he was a "Scotch Presbyterian." All such attempts to give new life on foreign soil to the lamentable divisions of Protestantism at home are contrary to good morals and a wise missionary policy. Christian Unity is nowhere more desirable than in confronting the non-Christian world. Only three missionary movements would seem to have any justification in our day,—the Roman Catholic, the orthodox Protestant, and the liberal Christian. The differences between these in matters of doctrine, discipline, and method are vital enough to warrant their separate existence. Yet even these in their foreign work should seek to minimize their differences and enlarge on the agreements of their common Christianity. Under certain circumstances it may be wise and commendable to found Unitarian churches in foreign lands, but never if they duplicate existing agencies, either native or Christian, which give reasonable promise of realizing the same ends. This calls for the exercise of the greatest discretion and disinterestedness. In a community where a liberal and large-hearted mission is already at work, no matter under what ecclesiastical flag, the planting of a Unitarian movement would be an intrusion and a folly.

Again, as Prof. Troeltsch of Heidelberg maintains, peoples already possessing a high form of religion, with unbroken traditions and unexhausted spiritual powers,

capable of regeneration and renewal, such as Judaism, Parseeism, Hindu Theism, and Islamism, should not be interfered with by Christian propagandists. We may influence, we should not seek to supplant, their beliefs. To illustrate, when Rev. Charles A. Dall went to Calcutta to found a Unitarian mission, his work was wisely and nobly performed. For thirty years he was the representative of the larger Christianity in India, and wrought faithfully for its educational and religious uplift. During his term of service the remarkable native theistic movement known as the Brahmo-Somaj came into being as an outgrowth of the interaction between liberal Christian teaching and Hindu philosophy and spiritual life. This Hindu theism, founded on the Vedas and profound spiritual philosophies of India, and with which the great names of Rammohun Roy, Devendranath Tagore, Keshub Chunder Sen, and Protap Chunder Mozoomdar are associated, received from Mr. Dall the warmest appreciation and encouragement. Later in his career he himself united with the Brahmo-Somaj, without, however, surrendering his Christian and Unitarian fellowship. For this action he was severely censured by many who saw in it a "lapse into heathenism." Time and the ascendancy of juster sentiments have vindicated Mr. Dall's course in this matter. The Unitarian body, appreciating the indigenous character, and the similarity of the beliefs and aims of this association of Hindu theists with their own, as well as its reverence for the character and teachings of Jesus, have abstained from duplicating its deeply religious and humanitarian efforts for the spiritual and social uplift of India. Its efforts to destroy idolatry, abolish caste, elevate womanhood, and advance education meet with our heartiest sympathy.

But more than this is justly demanded of us,—that we shall contribute morally and materially towards the work of the Brahmo-Somaj, recognizing its tasks as substantially our own.

To disseminate an enlightened and progressive type of Christianity by appealing to the reason and conscience of their hearers, rather than to their fears and selfish interests, this is the main purpose of the Unitarian missionary. Intent on sowing the good seed of a rational and spiritual religion, he will have faith that in due time it will ripen in God's sunshine and favor, and bring forth the fruits of the spirit in minds freed and enlarged, and lives regenerated and made happier. To leaven the community, and especially the intelligent classes, with the ferment of liberal Christian ideals, not to roll up imposing statistics of conversions made or sectarian churches established, will be his chosen method. "No part of missionary effort," declares the great missionary John R. Mott, "has been more fruitful, in proportion to the attention and strength expended upon it, than Christian work for the educated classes."

All this implies, furthermore, that our missionaries will not lay an undue emphasis, as is now too much the case, on making individual conversions. Indeed, if the "impenitent heathen" are not "lost," in any theological or other sense, if they are not "brands plucked from the burning," why should the missionary "compass heaven and earth to make one proseylte"? What real satisfaction can the Christian Church derive from a constituency largely made up of the ignorant and the terror-stricken, not to speak of self-seekers and "rice" Christians?

Yet the appeal to the individual conscience is legiti-

mate, and the true missionary, of whatever shade of opinion, will not ignore it. "Souls are not saved in bundles," says Emerson. "The Spirit asketh every man, How is it with *thee?*" One idealist like the Christian convert Sun Yat San, the emancipator of China, is a greater triumph for Christian missions than long lists of unthinking converts made and sectarian churches established. To this higher service liberal Christians might surely aspire to contribute.

The educational and philanthropic activities of Christian missionaries in foreign lands, so notable and admirable, are the methods which best commend themselves to liberal minds. Gladly would they engage in similar service. But in this field the weakness of our material resources will not permit any very considerable endeavors. There are only five hundred Unitarian churches in the United States, and many of these are young and struggling enterprises. Indeed, our denomination as a whole is hardly a century in existence, and must still dispute its right to exist with the older and larger sects around it. To establish and maintain schools, colleges, hospitals, and asylums involves a vast expenditure of money. The wisest way for us, therefore, is to co-operate to what extent we can in undertakings already existing, which under various denominational and unsectarian auspices perform admirable educational and humanitarian service. Such institutions as Roberts College in Constantinople, the American colleges at Beyrout and Salonica, the "International Institute of China," at Shanghai, and others like them, deserve our sympathy and modest support.

There are countries in which the existing and home religion is rapidly going to pieces, countries which themselves invite our missionary endeavors. Striking

examples of this are Japan and China. In no foreign country have the principles and methods of the liberal Christian propaganda been given a larger opportunity or borne more characteristic fruits than in Japan. Without being able to more than refer to the excellent service rendered in this cause by the American Universalist and German liberal Christian missions in Japan, we may briefly describe the work done by the Unitarian body in that country. In 1887 a deputation representing some of the prominent native educators and political leaders of Japan came to Boston and extended an urgent invitation to the American Unitarian Association to send missionaries to their country. It was their belief and hope that the liberal form of Christianity might become the needed spiritual philosophy and worship of their new-born nation. Having adopted the Western arts and sciences, it seemed to them that our form of Western religion was best suited to become the Messiah of their new civilization. Their invitation was complied with, and a small force of Unitarian teachers sent to Japan to begin the work. A mission was established in Tokio, and other communities visited. The reception they met was cordial, and in some cases more than this. It speedily became apparent, however, that not in this way, not by a merely intellectual adoption from prudential motives, was the Land of the Rising Sun to be religiously inspired and guided. Religion is rooted in intuitions, emotions, and habits. It is personal and racial, and above all, to be genuine and life-imparting, it must be indigenous, and not a mere external graft and prop. The hope, if it was ever seriously cherished, that Unitarian Christianity in its Western forms would be universally and speedily adopted was soon disappointed.

Nevertheless, the Unitarian Mission then founded has been going on with greater or less success for a quarter of a century. It has never lost its faith, that liberal Christianity, while undergoing inevitable transformations to fit it for their needs, will yet become in essence the religion of the Japanese people. No single mission in Japan has exerted so admirable and, when its slender material resources are taken into consideration, so wide an influence as that which centres about Unity Hall in Tokio. From the first it has maintained cordial relations not only with the other Christian missions, but with non-Christian bodies like the Buddhist, Shinto, and Confucian. Representatives of these cults not infrequently speak at its meetings. Our mission was the first to recognize fully the importance of committing the work of Christianizing Japan to native preachers and teachers, and the earliest to carry this recognition into effect. Subsequent events proved that this relinquishment of the work to the Japanese themselves was premature, but the spirit which underlay this action was just and forward-looking. The former experienced and wise head of the Tokio mission, Rev. Clay MacCauley, was induced to return once more to become the honored and beloved counselor of the young Japanese professors and preachers who are the soul of the mission. Under this co-operation the movement has taken on new life. A native Japanese Unitarian Association has been formed and the church more effectively organized. Unity Hall is crowded with hearers, largely students from the universities of Tokio. Native teachers conduct the Sunday services and week-day meetings, and much settlement work is being done among the artisan classes. The magazine of the mission, the *Rakugo-Zasshi* (Cosmos) under

able editorship has become the leading theological review of Japan, recently doubling its circulation. Its light goes over all the empire. A theological school for the training of liberal Christian preachers is in process. More recently the American Unitarian Association has bought a desirable site in the heart of the university quarter of Tokio, where a second church is to be erected, designed more especially to accommodate seekers for liberal religious truth among the 16,000 students, 4,000 of them women, who reside in that section of the city.

The work being done in Tokio is an excellent illustration of the work that we might do in other foreign countries if the missionary spirit prevailed more among us. Dr. Charles W. Eliot and Professor Francis G. Peabody, D. D., who not long since personally visited Tokio, give our mission there hearty commendation as a work in line with the genius of Unitarian Christianity, and rendering good service to the cause of international religion and morality.

A similar opportunity opens to us in the new China, whose transformation is the wonder of our opening century. Fifteen years ago Rev. F. Huberty James, a learned scholar and former missionary in China, appealed to Unitarians to undertake missionary work in that country, which he felt would be peculiarly responsive to their form of Christianity. Recent events in China seem to justify this opinion. Their own religions seem incapable of spiritual renewal, and are losing their hold on intelligent minds. Even Prof. Rhys Davids, most learned of English authorities on Buddhism and upholder of its philosophy of religion, confesses that in China Buddhism has degenerated, and is without self-redemptive power or ethical in-

fluence. Confucianism is a system of morality and code of conduct rather than a religion. Neither of these two systems of religion seems fitted to bring about a spiritual renewal, or to furnish an adequate philosophy and moral code for this new-born people. The Chinese government itself has recently invited the sympathy and help of the Christian Church. There would seem, then, to be room and need in China for liberal Christian teaching.

Firm in this conviction, the German liberal Christian Mission has rendered excellent service through its missions, hospitals, and schools in the German colony of Tsingtau. Evidently a new and vast field is here awaiting our endeavors.

In the Philippines, also, a unique opportunity seems to present itself to our liberal Christian churches. Recent information concerning the so-called Agilpay movement in those islands instructs us that this defection from the Church of Rome has "some remarkable features, among them a modernization of the Lord's Prayer and the Ten Commandments. Inspiration in its ordinary sense is denied, the Old Testament teaching is questioned, while the theories of Darwin and Haeckel are approved. The New Testament is more tenderly handled, although the Filipinos have produced a new harmony of the Four Gospels, with additions taken from non-canonical writings. The seven sacraments of the Latin Church are retained, but it is denied that they have intrinsic virtue. In the administration of baptism, the Trinitarian formula is omitted, on the grounds that it is not Biblical. Presbyterian ordination is accepted. At their consecration the bishops take an oath of allegiance to the chief bishop, and promise to defend with enthusiasm the gospel and the ritual

and worship of the Philippine Church." In describing the peculiarity of the Philippine Church, their Catechism says: "It is the only Church organized with more than twenty bishops, and hundreds of priests, which holds modern science greater than the Bible, and thus makes itself worthy of the twentieth century in which it has come into existence."

Whatever we may think of this presentation of Christianity, it would seem to offer us an opportunity for wise and fraternal service in a community which by the logic of events has been brought very near the heart and conscience of the American people.

Finally, no survey of our missionary opportunity in non-Christian countries would be complete which did not take into consideration our duty towards the followers of Mohammed, whose number is to be counted by millions. This religion, waning in Europe, still holds its own in Western Asia, and is increasing at a rate much exceeding the growth of Christianity among the dark-skinned races of Africa. It is the contention of thorough and sympathetic students of the Mohammedan world, such as the Semitic scholar, Prof. Edward Montet of the University of Geneva, that the only form of Christianity that can enter into friendly and h*lpful relation with the followers of Islam is Unitarianism. Our basic denial of the Trinity and affirmation of the Unity of the Godhead, our proclamation of a Deo-centric universe, is the common ground on which the two religions can meet for conference and mutual service. Present indications point to the conclusion that the Mohammedan world, especially in countries bordering on the Mediterranean Sea and in close contact with Christian civilization, has reached a crisis not only in its political, but its spiritual history. It is

called upon to undergo great intellectual and religious transformations to fit it for its present emergencies and needs. Has it the inner power thus to reform and renew itself, and to become again the inspiration of the millions who acknowledge its sway? The recent rise of that remarkable movement Behaism in the Mohammedan community would seem to justify an affirmative answer to this question. If not, Islam must give way to other, more scientific and modern, more ethical and helpful forms of faith. This is its problem and ours, for in either case it is Unitarian Christians who can most sympathetically and best be their counselors and helpers. A thousand years ago the Christian world looked to the Arabs for science, culture, and civilization. To-day it may be our privilege to repay the obligation by similar service to the followers of Islam.

A recent interview of the present writer with the Grand Mufti of Jerusalem, which was concerned with the possibilities of such a mutual understanding, has been reprinted in seven languages and thirteen countries. It has led to the suggestion of a Pilgrim World-Congress of Theists, whose meetings would be held consecutively in London, Constantinople, Jerusalem, Bombay, Delhi, Calcutta, Colombo, Shanghai, Manila, Tokio, San Francisco, Chicago, Boston, thus girdling the earth with theistic testimony in which Jew and Brahmo, Sikh, Parsee, Theosophist, Behaist, Moslem, and liberal Christian would unite, and find in the common Fatherhood of God the best ground for their common brotherhood and mutual service. Some steps have been taken in this matter. To make it real is the high privilege of the Unitarian fellowship.

IV. Its Methods in Christian Lands.

Not only among non-Christian peoples, but also in foreign countries professing the Christian faith, there is increasing demand for liberal Christian teaching.

This has been disclosed to us in a convincing manner by the notable results attending the organization of the International Congress of Unitarian and Other Religious Liberals, or, as it is now called, because of the large number of other than Unitarian liberals who belong to it, the International Congress of Free Christians and Other Religious Liberals. This Congress was organized in Boston in the year 1900, on the occasion of the seventy-fifth anniversary of the American Unitarian Association, and at the call of its president, Rev. S. A. Eliot. From the first it has been largely under the guidance and maintenance of the Unitarian denomination in America and Europe. Its declared purpose is to "open communication with those in all lands who are striving to unite pure religion and perfect liberty and to increase fellowship and co-operation among them." Its six congresses, held in London, Amsterdam, Geneva, Boston, Berlin and Paris, have been a surprising and gratifying vindication of the power and spread of liberal Christian principles which called it into being. Some one hundred religious associations, in twenty-five countries of the world, are now affiliated with the Congress and make it the international organ of their fraternal relations with each other. Many of the most eminent thinkers and scholars of the world, of different nationalities and religious connections, participate in its deliberations. Their utterances are given a wider circulation through the volumes of proceedings and papers, usually published in English, German, and French, which have

been issued, and are obtainable from the present writer.

The most important result attained by this missionary undertaking of our Unitarian fellowship has been the disclosure that all over Europe and the Orient are historic liberal churches, liberal elements in all churches, scattered liberal churches, and isolated workers for religious freedom and progress, who need the inspiration and help which such an international association can extend to them. The success of the Congress proves that nationality and language form no insurmountable barrier to a union for the religious enlightenment and emancipation of mankind. The Congress by its united testimony for advanced religious ideas has greatly increased the influence of the latter. It has strengthened the hearts and hands of liberal minorities in established churches, and given new courage and hope to lonely workers for truth and freedom in many lands. The religious bodies, and especially our Unitarian fellowship, who have united in it, have felt themselves enlarged by the consciousness of more extended and fraternal relations, a broader organic life, and a more efficient and brotherly service. To sustain this international organ of their cause should be for liberal Christians, a missionary duty of the first importance.

But this great council of liberals, meeting once in three years, is, after all, but a splendid introduction to our missionary endeavors in foreign lands. It is an impressive testimony to the truths we hold dear, but it is not in constant session; it does not seek to embody our free principles in any form of church life or endeavor; the task of practical co-operation it leaves to the religious bodies which compose it. We should not,

because of this, underrate the value to us of the International Congress, but we should learn to supplement it by our denominational activities in sustaining to the best of our ability the efforts of our fellow-liberals throughout the world. The Congress opens the way to us for this larger, more practical service. It is our duty to respond to the religious wants it has revealed and in part created. It shows us, for one thing, that there are communities professedly Christian where our service is needed to strengthen existing agencies for the diffusion of liberal religion, or to found new ones adequate to the existing need.

It is this consciousness which has led the Unitarian fellowship of America and Europe to unite in co-operative missionary work in various European countries where the religious conditions seem to call for it. In Scandinavia, for instance, until recently the most orthodox of Protestant countries, a reaction against mediæval creeds and ecclesiastical intolerance has led to the spontaneous formation of Unitarian and free congregations in Copenhagen and Christiania, and liberal movements in other centres of Norway, Sweden, Finland, Denmark, and far-away Iceland. To extend to these communities fraternal assurances of sympathy and modest contributions of money has been at once a duty and a privilege for our Unitarian churches.

In Hungary a Unitarian church, now numbering over one hundred congregations, with schools, a college, etc., has been in vigorous existence for nearly four hundred years. Over ninety per cent. of its membership is composed of sturdy, self-respecting peasants and miners, poor in this world's goods, but rich in character, faith, and loyalty to their country and religion. It has been a pleasure to bear a slight share of their

burdens by aiding in the education of their ministers through our British and American Unitarian theological schools and in other ways.

In Germany a momentous struggle is now going on between the educated mind and free conscience, and the antiquated creeds and rigorous discipline of its state churches. A cultivated and wealthy nation, Germany asks no aid from us in solving its religious problems. Yet the illustration afforded by Unitarianism in America and England of a free, self-sustaining, creedless, congregational church has unquestionably exerted an influence in the formation of liberal ideals in Germany, and will, we may believe, be still more impressive as their conflict deepens. To keep our principles more prominently before the German public the American Unitarian Association has recently co-operated with Unitarian Post-Office Mission workers in Worcester, Mass., securing, through a friendly co-worker, the Rev. Rudolf Walbaum of Alzey, near Worms, a Post-Office Mission in Germany.

That a new political entity like Bulgaria should ever respond to Unitarian Christian sentiments would have seemed most unlikely a decade ago, yet no more unlikely than the wonderful military and administrative genius displayed by that people within the past few months. Rev. Anton Toplisky, educated a Greek Catholic, later a student and convert to orthodox Protestantism, by force of a clear intelligence and strong conscience becoming a Unitarian while quite unaware that there was an organized body of Christians holding similar views to his own, has latterly received our encouragement and aid in missionary work in his native country. Speaking several of the current dialects of the Balkan district, holding meetings, translating and

circulating our literature, forming a Bulgarian Unitarian Association, and during the recent war engaged in works of mercy, Mr. Toplisky deserves our sympathy and aid, though it is not clear as yet what the ultimate result of his labors among his countrymen will be. Certainly it has done us good to co-operate with him.

Finally, in this review of our missionary opportunities we come to Italy. No Christian country at the present day is more interesting to the advocate of religious liberty and progress, or so appeals to his sympathy. The great and widening gulf between the political and the religious interest in Italy, due chiefly to the worldly pretensions of its clergy, has reacted disastrously upon the spiritual and moral life of its people. Compelled to choose between their country and their church, they have elected to be patriots and humanitarians, rather than clericalists and devotees. Educated in the belief that religion is identical with the Church, with their particular church, in surrendering the latter they have lost, for the time being, their hold on the spiritual and ethical forces that make life worthy and desirable. The influence of modern science and culture also has tended to destroy their faith in the old beliefs in which they were reared without giving them in exchange any other basis of faith and morals.

The result is most unfortunate for the higher welfare of the Italian people. There is but one alternative. They cannot, they must not, be allowed to go back to the discarded, discredited systems of belief they have repudiated. Their only safety is to go forward into that "pure religion united with perfect liberty" which is the aim of liberal Christianity. A rational religious philosophy based, not on traditions and sanctions which

have been proven to be erroneous and untrustworthy, but on the spiritual intuitions of the soul, illumined by modern knowledge and science; an obedience not to superstitious fears or priestly mandates, but to the voice of the individual conscience and trust in the Eternal wisdom and goodness; a worship of the true, the beautiful, and the good in character and life, rather than in ritual and ceremony,—this is the crying need of the Italian people in its present religious crisis. It should be deemed a high privilege by Unitarians to acquaint them with the principles of a faith which at least aspires to such an ideal.

Nearly four centuries ago the two Socinii, Laelius and Faustus, Bernardo Ochino, Valentino Gentilis, Biandrata, and other Italian reformers, persecuted and exiled from their native country for their heresies, took refuge in Northern Europe, and became the founders of the Unitarian movement of to-day. It should be for us a grateful duty to tender to the Italian people in our own time reciprocal aid in the solution of their religious problems. We are privileged to show them that it is possible to combine an ardent service to one's country with religious faith and worship, and that the ideal of their own national hero, Joseph Mazzini, "God and the People," may be actualized in modern Italy as it is in modern America.

In Signor Gaetano Conte of Florence, formerly a prominent Methodist minister in Italy, and for ten years also a highly respected laborer among his people in Boston, we believe that we have found the right missionary to advance the principles we cherish. By founding an association known as the "Society of Free Believers," designed to cover all Italy with its membership, and already including some of the foremost minds

of the peninsula, by a monthly magazine, *La Riforma Italiana,* by journeys, lectures, and social service, Mr. Conte labors to acquaint his fellow-countrymen with Unitarian and free Christian ideas. It is seed-sowing, not harvesting, in which he is engaged. It calls for faith, patience, and self-denial. The end is not always in sight, the results uncertain. But the American and British Unitarian Associations, which are sustaining his work with modest appropriations, believe that it is in harmony with their missionary purpose, and that it is worth while.

There are additional ways to those specified to display the present methods of Unitarian missionary extension in foreign countries. But enough has been disclosed, the writer trusts, to prove its necessity, its feasibleness, and its consonance with our religious principles and traditions.

When all is said and done, the best results will not be those gained abroad, but the beneficent reaction of all this missionary service on the life and character of our Unitarian churches at home. It will lift the horizon of their thought and sympathy, preserving them from petty and provincial aims; it will impart to them a new consciousness of the worth of the religion they profess; it will inspire them with an enthusiasm, a sense of God in us and with us, which is the reassuring sign of a healthy religious life. Finally, it will unite us more closely to our brethren in all churches and lands who labor for the uplift of mankind in knowledge, righteousness, and faith, and enable us to feel that we are doing our part to make, not only ourselves, but the world, wiser, better, and happier in the knowledge of God and the service of man.

Remarks by Members of the Commission on the Extension of Unitarian Christianity in Foreign Countries

Dr. Sunderland spoke at length, and with his usual earnestness, on this theme, so near his heart. His two rules were: "Do all you can yourself in the missionary cause, giving it your time, your means, yourself, and ask large things of others, convincing them that the effort in foreign lands is worth while from every economic, ethical and international point of view."

A great opportunity is offered liberal Christians in this field. The field, as Jesus said, is the world, not simply New England and our own country. Let our people know how much needed their testimony and service are; what other denominations are doing; that, while we cannot hope to parallel their undertakings, or adopt all their methods, we can share in their spirit of altruism and devotion; that our home work also would be helped not hindered by our endeavors in foreign lands; that we must bear our part of the world's burden and not remain a merely provincial sect. Do this and we shall find the response we long for.

He instanced various ways in which our churches, Sunday schools, Alliances, Conferences, clubs, young people's unions and theological schools might be aroused to a sense of their responsibility and duty in this matter. Speaking out of his own knowledge he believed in an Arabic centre for our faith, at Delhi or Constantinople, a Hindu centre at Calcutta, a new movement in China, and the proper support of our successful mission in Japan.

Edwin D. Mead expressed himself in warm sympathy with Dr. Wendte's paper and the purpose of the

Commission—to awaken the interest of Unitarian ministers and laity in this too long neglected field of foreign missionary endeavor. He advised them to read the splendid recent address of Samuel R. Capen on this subject, and referred to the admirable contributions made by the agents of the American Board of Foreign Missions to the cause of the World's Peace. He told of the great share taken by American missionaries in the uplift, educational as well as moral, of the Balkan peoples, of the wonderful influence of scholars like Rev. Timothy Richard of Shanghai, who had edited translations of 200 standard English books, scientific, literary, historical, economic, medical, philosophical, as well as religious, into the Chinese tongue, and leavened the Empire with modern ideas and aspirations. The Unitarian form of Christianity had a peculiar adaptation to the present needs of these newborn nations, and we should bring it to their knowledge and acceptance.

Rev. Henry Goodwin Smith thought there was dynamic power in our Unitarian principles, but that we were in danger of handling it wrongly. It would not do to merely copy orthodox methods, either in scattering and weakening our efforts by the indiscriminate salvation of individual souls, or in seeking to establish feeble Unitarian churches. We must endeavor to change the intellectual and moral climate of the countries we sought to benefit.

He suggested as one way to do this the establishment of a course of lectures modelled on the Bampton, Gifford, Hibbert, Barrows, Haskell and similar courses. The creation of a special fund of $50,000 for this characteristically dignified and worthy Unitarian

method of approach was suggested, and the later publication of these lectures in book form.

President Eliot stated that a beginning in this direction had already been made. The Billings Fund of the Association would send Prof. F. G. Peabody to Japan in the early spring to lecture on ethical and social topics at university and other centers in that country, and make a study of existing social and religious conditions.

Milton Reed, a Unitarian layman lately returned from a journey around the world, spoke of the magnificent opportunity opening to his co-religionists in the foreign field. He gave an interesting account of some of his visits to missions and interviews with missionaries, none really orthodox, but modern men doing a modern work. Unitarians could do it more consistently. But he also knew the indifference of the average Unitarian layman to this matter; how prepossessed he is against foreign missions, and generally apathetic to missionary extension. The same thing was probably true of the average Unitarian preacher. They lacked the wide observation and world culture, the higher imagination needed for such a conception of international opportunity and duty.

Rev. Thomas Van Ness spoke of the need of more dramatic and moving issues in our denominational life, such as this foreign work promised to supply. He cited his own experiences in Turkey, Russia, Bulgaria and other countries to show how important was the work of the American missionaries, and how equally important our Unitarian foreign work might become if pursued in the same spirit, but without the hampering dogmatic and sectarian limitations which rendered

so much of this work futile, or at least not representative.

Mrs. Prescott Keyes, a member of the Foreign Relations Committee of the Association, was interested especially in the work being done by it on the continent of Europe. She suggested that the union of liberals at Paris next summer might take steps to promote not dogmatic but worship unity, and seek to bring to pass a common world-ritual. The New England Associate Alliance was to listen to addresses on foreign missionary work at its next meeting in Boston. This seemed to indicate the dawning of an interest in this question among the women of our fellowship.

Rev. William I. Lawrance, at one time one of the Unitarian workers in Japan, would meet the common objection, that we are too small a body and have not the resources for this work, by showing that it is the common experience that gifts for the foreign field do not lessen, they increase the income of the churches which make them. The same objection was once raised against Home Missions and with equal ineffectiveness. We can afford to do our share of this work. It is entirely in line with our denominational genius. We must begin with the children in our Sunday Schools and homes. Mr. Lawrance here gave an account of the scholarships in Brahmo or Theistic colleges for the Hindu youth of both sexes which are to be established through contributions made by Unitarian Sunday Schools.

Mrs. Charles G. Ames was interested in the Italian work especially, as she was more or less familiar with Italian conditions and personally knew Mr. Conte, whose efforts Unitarians were sustaining. She had

great faith in his personal integrity and intelligent administration.

An interesting letter from Rev. Abraham Rihbany was read. From personal knowledge and observation in Asia he knew that because of the doctrines of orthodox Christianity, which form no vital part of the spiritual life, many of the converts to Protestantism in the Arabic speaking countries of western Asia and Egypt, having come in contact with modern knowledge through the foreign schools, drift towards agnosticism, or out-and-out infidelity. The doctrinal and ecclesiastical lines of division among the various religious bodies of those countries have become very oppressive to those of their citizens who are becoming more and more animated by the spirit of human brotherhood and the idea of human solidarity beyond the limits of caste and creed. Therefore our gospel of the Fatherhood of God and the brotherhood of man will find response to its appeal at the hands of the right kind of preachers in that part of the world. Mr. Rihbany enumerated the difficulties in the way of such an undertaking, but closed with an expression of faith in its possibilities and rewards.

Mr. Van Ness suggested that a public conference be held at an early day in Channing Hall similar in nature to the late successful Social Institute, at which this matter should be thoroughly presented and discussed by speakers qualified for such a work. This was assented to. It was decided that Dr. Wendte's opening statement should be printed in pamphlet form for wider circulation, together with such a summing up of the afternoon's discussion as might seem advisable.

Recent Opinions of Eminent Unitarian Laymen on Unitarian Missionary Work in Foreign Countries.

Speeches at the Unitarian Festival, Boston, May 20, 1913.

Dr. Chas. W. Eliot:—

"I have just been traveling in Oriental countries, and never before did I understand what the deliverance brought to mankind by the Unitarian doctrine is. * * * I believe that the happiness in religious beliefs which we have enjoyed and our faith in our simple creed, imposes on us a duty,—namely, to try to spread it over the world, to take up missionary work,—home missions, of course, but foreign missions also,—that we have no right to keep to ourselves the infinite treasure we enjoy.

"Moreover, I believe that in such expanded action we shall find new strength and hope. The chief strength of the Evangelical Protestant denominations is derived from their missionary work. That is the altruistic work which makes them strong at home. This Unitarian denomination needs the same influence. We need to exert the force that is in us for these carryings of our precious faith to other peoples less fortunate than ourselves. * * * We shall only be following the steps of our leaders if we become more and more active in all these fields at home and abroad. I believe we shall find in such advance means of development at home and of the increase of the vigor of our own churches here. It is particularly the duty of the Unitarian churches of Boston and vicinity to take up

this work, because this is the seat of the Unitarian movement. This is the place where Unitarianism is strong in families, in classes that are well to do, and have plenty of money to use in this missionary purpose. * * * No higher end can be imagined than the spreading over this country and over the world of the motive power of the Unitarian faith."

EX-PRESIDENT W. H. TAFT:—

"I don't suppose that anything that I could say would re-enforce what Dr. Eliot says with reference to foreign missions, but I wish the Unitarians would send missionaries to foreign lands, because, as he says, it strengthens the church at home and it does so much good there."

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

A list of free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional and practical works, will be sent to all who apply.

The Association is supported by the voluntary contributions of churches and individuals. Individuals desiring to co-operate with this Association may receive a certificate of Associate Membership by signing an application card (sent on request to the Associate Department) and the payment of one dollar. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass.

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